

THE PACIFIC

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Little Brown Hands.

THEY drive home the cows from the pasture,
Up through the long, shady lane,
Where the quail whistle loud in the wheat fields
That are yellow with ripening grain.
They find in the thick, waving grasses
Where the scarlet-lipped strawberry grows;
They gather the earliest snow-drops
And the first crimson buds of the rose.

They toss the hay in the meadow;
They gather the elder bloom white;
They find where the dusky grapes purple
In the soft-tinted October light.
They know where the apples hang ripest
And are sweeter than Italy's wines;
They know where the fruit hangs the thickest
On the thorny blackberry vines,

They gather the delicate sea-weeds
And build tiny castles of sand;
They pick up the beautiful sea-shells—
Fairy barks that have drifted to land;
They wave from the tall, rocking tree tops,
Where the oriole's hammock nest swings,
And at night-time are folded in slumber
By a song that a fond mother sings.

Those who toil bravely are strongest;
The humble and poor become great;
And from these brown-handed children
Shall grow mighty rulers of State.
The pen of the author and statesman—
The noble and wise of the land—
The sword and the chisel and palette
Shall be held in the little brown hands.

—Mary. H. Krout.

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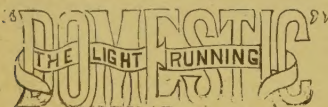
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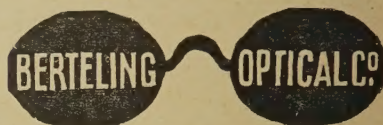
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Representative of the Congregational Churches of the Pacific Coast


San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, June 6, 1901.


More Than They.

"Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they."



In an editorial on the importance of work among and for the children, The Pacific Methodist Advocate, the organ of the Southern Methodist church on this Coast, says: "The Congregational church on this Coast is doing a great deal of missionary Sunday-school work in the neglected communities where the gospel is seldom, if ever, preached. That this church will be rewarded in the years to come, in reaping the harvest of its sowing, is as certain as that harvest follows seed-sowing and cultivation." Undoubtedly, such work will be rewarded; it is being rewarded now. But the reward which is by the gathering into the church of such as are being saved is not to the Congregational churches only. Other denominations are reaping the benefits of this foundation work. Last year a Superintendent of the Congregational Sunday-school and Publishing Society, in one of the Pacific Coast States, told the present writer that many more churches had been organized by other denominations out of Sunday-schools established by him during the least ten years than had been organized by the Congregationalists. It has always been a characteristic of Congregationalists to go out into the needy regions of the land in missionary effort of one kind and another without much thought as to what label should be put on the resultant organizations. The aim has been, not so much to build up Congregationalism as the church kingdom. That spirit considerably in excess turned from Congregationalism to Presbyterianism about two thousand churches in the Middle West during those years when New Englanders were peopling rapidly the regions just this side of the Alleghanies. The aim ought to be—and we believe that it is—to make our Sunday-school work count as much as possible for the up-building of Congregationalism. But whenever the time comes that a people in any community in which our schools have been established want a church, and we are not able to care for it, let it be organized by whatever denomination is able to do this. Emphasizing the importance of the Sunday-school work, our cotemporary re-

fers to a community in which a devoted pastor and his wife some years ago had the help of only one layman, but there was a fine lot of children among whom to work. Today a strong church exists, and those children, grown into manhood and womanhood, are the pillars therein. For this and other reasons the conclusion is: "The Sunday-school affords the largest opportunity of doing the very best and most lasting work for the salvation of souls. If the pastor, who is mourning because he cannot have an old-fashioned revival, will gather the children in, the Holy Spirit will set his seal upon his ministry with divine emphasis. A revival is a good thing, and we cannot have too much of it, provided it is of the right sort, but teaching the children and bringing them up in the nurture and admonition of the Lord is the normal way."



The ministering of the missionaries in India to the people of that famine-stricken land cannot fail to result in a great uplift to Christianity. It is evident that the Christian religion has been commended to that people as never before. In the report of the American Marathi Mission, covering the work for 1900, The Indian Spectator of Bombay, edited by a Parsee, is quoted as having said: "We cannot find adequate terms to give expression to our admiration of the manner in which the missionaries of the Christian religion are spending themselves, during this terrible crisis, for the sake of the people of this country. They are acting on the principle that the gift without the giver is bare; and when the history of the famine comes to be written, a foremost place in the roll of self-sacrificing and disinterested helpers will have to be assigned to these men who, without fuss or noise, are doing the work of their Master, amid those whom the famine has left desolate and destitute." And it is worthy special note that a Brahmin wrote to the Rev. Dr. Hume, enclosing a contribution to the fund for feeding the orphans and deserted children, and saying: "It is not possible to estimate the value of your good work. It is a matter of regret that the self-sacrificing spirit which actuates you in undertakings of this kind should find no imitation amongst our people. God bless you and your work!" Another utterance made on the occasion of a reception to the Rev. Dr. J. E. Abbott, after his return from his visit to this country, shows well

the cleavage the entering wedge is making. A Brahman occupied the chair in the gathering in the Christian church, and he said: "I at first shrank from occupying the chair on this occasion, yet I feel it my duty to show my respect for the one whose labors have been the means of saving the lives of sufferers from famine. Though not a Christian myself, I am not opposed to others embracing the Christian religion. I am convinced that through the Christian religion only will the divisions among the people springing up from the caste system and the caste system itself be broken up." Not once only in the history of the world has famine in a land been used of God for the upbuilding of his kingdom. He who made Paul's chains at Rome turn out for the furtherance of the gospel is always ruling and overruling for his glory and the welfare of mankind.

The Passing of Professor Herron.

Only a few years ago preachers and others, from the Atlantic to the Pacific, were hanging to the coat-tails of Professor George D. Herron, and were pronouncing him a seer. Not a few, however, saw in his teachings a tendency toward that which was utterly destructive. Some, unwisely, were violent in their opposition to him. Others, like Gamaliel of old, said concerning Herron and his ilk, "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought. But if it be of God ye cannot overthrow it." It was not long until people in general saw that it was not of God. But Herron continued to have friends and supporters. Only a few weeks ago a preacher of the gospel said concerning him: "I look upon him as being nearer to the pattern of Jesus Christ than any other man I ever knew." And he was compared by that same preacher with such men as Kingsley and Morris and Thomas Hughes. At that time the Chicago Inter Ocean said: "Neither Kingsley, nor Morris, nor Hughes, however, left his wife at home to look after his children while their father went on European tours with his female financial backers. None of these eminent men neglected the duties that lay nearest him to gratify his egotism with the incense offered him by male or female admirers. And for Herron's fundamental principle, that every man who has a dollar got it by robbing his fellow-men, we search in vain in the teachings of Jesus of Nazareth." Now that the divorce granted about that time has opened up the way for the marriage of Professor Herron and Miss Rand and that marriage has been consummated, the outcome of the Herron doctrines is plain to all. That was a strange marriage ceremony. The couple wished it understood that love had already married them, and the minister who officiated said: "We are not here to establish a relationship which otherwise would not have been. No word of ours or any one's can add to or take from the truth and solemnity of the sublime fact that a reciprocal love, uniting soul to soul, has a sanction in presence of which all human enactments seem profane and

impertinent." And then, when Professor Herron had said: "Friends, I have chosen Miss Rand to be my companion," and Miss Rand had said: "I have chosen Mr. Herron to be my companion," the minister—who, we are sorry to say, is pastor of Plymouth church of Rochester, New York—said: "These friends of ours announce today their marriage. They do so not primarily because our faulty human laws require it at their hands, but for a deeper and diviner reason. * * * Inasmuch, therefore, as George D. Herron and Carrie Rand are thus united together by the bond of a reciprocal love, I announce that they are husband and wife by every law of right and truth, and I bespeak for them the fervent benediction of all true souls and the abiding gladness that dwells in the heart of God forever."

It should be observed that the clergyman did not pronounce them husband and wife; he only *announced* them as such. It seems that they were to all intents and purposes husband and wife theretofore, but "faulty human laws" required something more at their hands, and to these laws they would submit only so long as they were unable to have them wiped off the statute books. So this is one of the things to which Professor Herron is now committed and in which he seems to have as coadjutor the pastor of Plymouth church, in Rochester, New York.

It was "a free and easy" banquet which followed this ceremony. All toasts were drunk in water and ginger ale except by Richard Le Gallienne, who exercised his freedom by sending a waiter out for some whisky. Since then Richard has interviewed Professor Herron and the interview was deemed so valuable that W. R. Hearst had it copyrighted before he gave it to the public in the columns of his papers. In that interview Professor Herron said: "We believe, too, that union is made by love alone and that it is terminable at the termination of love. Love marries us, and as long as our love lasts, love will keep us together. We think it wrong to obey a law that would keep us together when love had ended. In the customary manner one promises to love forever. I personally believe that a true union endures from eternity to eternity—death cannot part two who truly love. At the same time, to 'promise' so great a feeling is another matter. We cannot promise to feel, and we certainly cannot with any self-respect bind ourselves to continue an eternal relation when the inner union which it is supposed to represent is at an end."

This, from Professor Herron, is not new. At least it only confirms what he was reported to have said previously: "People who love each other, and who therefore ought to live with each other, need no laws to bind them together. The coercive family will pass away with the coercive economic system. Even when love exists on the part of one and not on the part of the other there can be no possible good in the two being kept together by external law."

There was a time, we believe, when this man loved the woman from whom he was recently divorced. How

long will he continue to love the one whom he now has as companion? There are good reasons for the belief that he will be desirous after a while of going to Canada to join the colony of Russian Doukhobors who, it is said, have the practice of putting away one wife and taking another at pleasure, some of whom in the course of a few years have had several companions.

We placed as a heading to this editorial the words, "The Passing of Professor Herron." But the Professor is not *passing*; he *has passed*. The pastor of Plymouth church, Rochester, New York, is passing. His name is William Thurston Brown.

The Religious Press Concerning Professor Gilbert's Resignation.

The action of the directors of Chicago Theological Seminary in accepting the resignation of Professor George H. Gilbert has had commendation generally in the religious papers. In our issue for May 16th we said, after reviewing the case: "The Pacific commends Professor Gilbert for placing his resignation and the directors for accepting it." In the *Advance* of the same date the editorial conclusion was that the resignation was for the best interests of both the Professor and the seminary. And in the *Congregationalist* of the 18th it was stated that Professor Gilbert at certain points is not in harmony with the traditional belief of the Greek, the Roman Catholic and the Protestant churches. And in all probability on these same points he is not in accord with the large majority of individual Christian believers today." Notwithstanding this admission The *Congregationalist* went only so far as to say: "It may be far better both for the seminary and Professor Gilbert that he should hereafter occupy an independent position as a Christian thinker and teacher, and that his views should stand or fall simply on their own merits and without the tacit endorsement of an institution with which, on certain important points, he is no longer in accord. To our mind the separation is better than that he should remain in his chair as an object of suspicion and distrust, and, though himself a man of peace, a cause of contention and strife because of the very nature of the situation." There seems to be in this utterance at least an implication that modifications of doctrines in future years may bring the churches in accord with Professor Gilbert.

The *Christian Register*, organ of the Unitarians, takes no uncertain stand when it says: "We do not see how the directors could take any other course so long as they propose to stand by the doctrines of the deity of Jesus and his supreme authority as second person in the Trinity. As we have shown elsewhere, Professor Gilbert's interpretation leaves not a shred of these doctrines in their historic form. While he holds to some forms of doctrine which Unitarians could not accept, his teaching does not support any of the great historic creeds of Christendom."

The *New York Observer* expressed itself as being

unable to see any other manly and honest course for the Professor to take, and said further: "We have no sympathy with the Jesuitical arguments which are so often used by so-called liberals, that because a man is not immoral or irreligious he may believe or teach erroneous theology, without regard to the creed or direction of the institution in which he happens to be."

These references are sufficient to show that in the general estimate Professor Gilbert is far from being in accord with the evangelical belief of the day. And we have no doubt that if the churches were called on to express their opinions there would be general approval of the action of the directors of Chicago Theological Seminary. We believe that the churches *are* speaking through the attendance of students at the different seminaries. Bangor sends forth but one graduate this year. Andover sends only six. While Hartford, another New England seminary, separated also from the great universities, graduates twenty-one. It will be difficult to persuade those who are in position to influence young men toward this seminary or that, that the teachings in Bangor and Andover are such as are desirable so long as in the newspapers of the land there are such statements as the following, in the *Christian Register* for May 23d: "It is now evident enough that in the seminaries at Bangor and Andover such liberty of interpretation is allowed, and is to be allowed, as will make it possible for students to fit themselves in these schools for Unitarian pulpits, without losing any of the freedom of discussion, concerning the Old Testament or the New, to which they have been accustomed at Meadville or Cambridge. Prof. Paine at Bangor carries his interpretation even further than Prof. Gilbert; for he not only states the facts, but draws conclusions from them which destroy the foundations of orthodoxy as it was understood even a quarter of a century ago."

One cannot read the report of the American Marathi Mission of India for the year 1900 and fail to see that the gospel is slowly but surely transforming that benighted land. Every convert seems to see the need of individual effort and is doing something. We are reminded of those days of finding and bringing just after John the Baptist had pointed out Jesus as the Lamb of God that taketh away the sin of the world—when Andrew brought Peter and Philip Nathaniel, and when with all there was a desire to share their new-found joy. Think of a Christian Endeavor Society in a boarding school for girls in India adopting and supporting a little girl in a school in South Africa! But there is in this out-reaching no indication of neglect of the opportunities right at home. Twenty-nine members of the Christian Endeavor Society of Bombay are engaged in street preaching, sixty-five are teachers in Sunday-schools, and others are engaged in hospital work and tract distribution. It is said that the work undertaken here and there in India by native Christians and the good results attending it have led to the conclusion that the evangelization of that country must be accomplished largely by Indian Christians.

The Religious World.

Sam Jones started out as a circuit rider on a salary of \$300 a year. He is worth now about a half-million dollars, and lives in a \$50,000 house.

Although England has the largest Sunday-school in the world, the city of Philadelphia in the United States has the largest Sunday-school class. It is the Bethany Bible Union taught by John Wanamaker. About a month ago it celebrated its twenty-fifth anniversary.

It was ascertained recently that there were in Cleveland, Ohio, 10,000 Italians, a large number of whom had renounced Roman Catholic authority and were dropping rapidly into atheism and anarchy. One small Protestant mission was working among these people. This is but one of the many city problems facing the church.

The Park Congregational church of Hartford, Connecticut, uses a modified Christian Endeavor pledge, as follows: "Trusting in the Lord Jesus Christ for strength, I promise that I will try to do whatsoever he would have me do. As an active member of this society, I pledge my best endeavor in support of its meetings and of its efforts for Christ and the church."

Only six of the Presbyterian Theological Seminaries have a library fund and the total amount is but \$133,501. In twelve seminaries the libraries number 212,817 volumes. A writer in *The Presbyterian* says: "But if there were eliminated from these the antiquated folio commentaries, the great quartos of the forgotten fathers, the lifeless sermons of dead and forgotten preachers, many bound numbers of periodical literature and all other books, which are no books, we should have the sad spectacle of row after row of shelves almost as bare as the cupboard of Old Mother Hubbard." And in that connection a plea is made for endowed libraries, so that the students may go forth better equipped as preachers of the Word and leaders of men.

Among the interesting churches historically in this country is the old St. John's at Portsmouth, N. H. The parish was founded in 1638, but the present building was erected early last century. In it is a mahogany chairs, which was presented by Queen Caroline of England and in which George Washington sat when he attended services there. The reading table is made of wood taken from Admiral Farragut's flag-ship, and the Admiral was laid away to his final rest from the old church. Years ago a member of the church left a gift by will, in accordance with the provisions of which twelve loaves of bread are distributed every Sunday to twelve aged women, and for the strict execution of which the church is still heated with wood fires.

The program for the summer conferences at Northfield, Massachusetts, has been issued. The season will extend from June 14th to Sept. 2d. The Students' Conference will be from June 28th to July 7th. The Young Women's from July 12th to 22d. The general conference for Christian workers from August 1st to 18th. Among the speakers will be Rev. Alexander McKenzie, D.D., Rev. G. Campbell Morgan, Rev. Samuel Chadwick, President Seth Low, LL.D., Rev. John Douglass Adams, D.D., Dr. and Mrs. Howard Taylor, Rev. Charles Erdman, D.D., Rev. Teunis S. Hamlin, D.D., Rev. Henry C. Mabie, D.D., Rev. A. C. Dixon, D.D., Rev. A. T. Pierson, D.D., Rev. J. M. Buckley, D.D., Messrs. Robert E. Speer, John R. Mott and John Willis Baer, etc.

The Rev. James H. Ross of Boston has prepared a

pamphlet on "The Hymns and Singers of the Young Men's Christian Association," which will be on sale at the Jubilee Convention in Boston next week. It may also be had of the Congregational Sunday-school and Publishing Society. It is said that the Young Men's Christian Association has had a distinct hymnal history, beginning with the Boston Association in 1851. "The pamphlet will give this history, including accounts of R. R. McBurney, of New York, as a hymn-loving Secretary; the occasional hymns which have been generated by Association incidents and services; the hymns of the soldiers under the Christian Commission in 1861; of the early convention hymns, and such singers as W. H. Doane and H. Thane Miller; of the sweetest singer, Ira D. Sankey; the Gospel Hymns, and the hymns and singers of the Jubilee Convention."

In a recent address the Rev. Dr. Hillis contrasted the condition of New York today with that of Rome in the time of Paul, and showed what an uplifting influence Christianity had had in the world. He said in that connection: "Not the tenth part of our city can be called slums. But when Paul entered Rome that city was nine-tenths slums. There were only 1,700 citizens who owned their own houses. There were 40,000 tenement houses in Rome, the general type being buildings four stories in height, in which families were herded like swine. When the church began its divine career, the title deeds of all the Roman Empire were vested in 2,000 men. One man alone held the deeds of the greater part of Asia Minor. There were a score of Roman citizens who had an income of \$5,000,000 a year, or a capital of \$100,000,000, and this at a time when money went twenty times further than today. The church, within three centuries, slew five of the seven great evils of its day. The church is now to be the chief instrument for the redemption of the city from sin and sorrow."

The secretary of the Forward Movement in the Methodist Episcopal Church claims that a quarter of a million converts have been added to that church during the last year. The claim is based on reports received from one hundred and fifty presiding elder districts. This will be surprising to the public, to which there has come no information of any great revivals among the churches. It is, however, said to have been through personal effort that this number has been added to the membership. A call was made for one hundred thousand personal workers. One hundred and fifty thousand persons responded, and through their efforts, largely, the work has been accomplished. This is worthy of special note, inasmuch as the work was unique in Methodism, where theretofore great emphasis was placed upon the revival meeting. If it be true that this result has followed the personal effort, it will give a great impetus to that method of work, not only in the Methodist church but in all churches. The Methodists will do well to mark the staying qualities of those brought in by this hand-picking effort, contrasting them with those added during revivals. We venture the assertion that the comparison will be found highly favorable to the hand-picked.

By thine own soul's law learn to live;
And if men thwart thee, take no heed,
And if men hate thee, have no care.
Sing thou thy song and do thy deed;
Hope thou thy hope and pray thy prayer,
And claim no crown they will not give.

John G. Whittier.

Acorns from Three Oaks.

Aloha.

A Decoration Day Suggestion.

Bystander has been down to Los Gatos and warmed the hearts of all the Grand Army men by his timely, eloquent and sympathetic address. For a man who was a child in a happy mother's arms when the veterans were in arms to prevent secession, he interprets the motives and actions of those stormy times with suggestive and helpful clearness. The beautiful little country town among the foothills was full of visitors, the processions to the cemetery were large and reverent, the church was full of appreciative listeners, the music was patriotic and inspiring, and the oration more than met large expectation. The massing of the school children with flags and banners outside the church, and the decorous and impressive ritual by which floral and flag honors were paid to the unknown dead, was a new departure, and one calculated to teach patriotism to the rising generation. One came from the fellowship of the good dinner which the Woman's Relief Corps served in G. A. R. Hall, with the grateful flavor in the heart of a day well spent. Los Gatos observes Decoration Day well, and in so doing does herself, as well as the flag, honor. Beside ample and convenient churches, she has a natural outdoor auditorium within two minutes' walk of the S. P. railroad depot, which the town are now considering with a view to purchase. It is a charming spot for city picnics and excursions, and if run in a clean and elevating manner will add much to the attractiveness of the place, which, since the more frequent running of broad gauge trains, is attracting the attention of San Francisco and Oakland summer home-makers. It is a good thing for communities to advertise themselves legitimately. Campbell celebrates Washington's birthday wonderfully well. It is a factor in her evident thrift and progress. Saratoga is stirred and ennobled by her pious and reverent Blossom Festival. Any good work goes better there because of the success attending the songful recognition of the harbingers of harvest. Cloverdale's citrus fair brings her best citizens together and calls wide attention to her fertile fields.

If any dear young pastor has just occasion to mourn the lack of public spirit in his community, let him take a working place on the Christian Endeavor Citizenship Committee and help them organize some useful and instructive public function. Fourth of July gives regular opportunity. Who of us can tell anything about Woodstock, Connecticut, except that for years we read in the New York "Independent" of its Fourth of July celebration? Its fame attracted the greatest of the Eastern notables. The columns of the "Independent," from 1870 to 1890, would be a thesaurus of patriotic pyrotechnics. The best patriots love to speak for their country. It does not cost rural communities dollars to win famous city orators. The dinners, the delights, the welcomes of a hearty country celebration, appeal to them. Surely, brethren, we have much to teach our boys and girls about what our flag should mean.

A Useful Sanitarium.

I am asked by Miss Brown of Kobe and the friends of Rev. M. S. Vail to say a good word for the Garden City Sanitarium of San Jose. As I can do it heartily, *viva voce*, why not pen it for The Pacific? We could do all that climate and kindness would compass for them at Saratoga, but when it came to massage, electricity and hot baths San Jose could do more. We are so glad to report these dear missionaries well again that we ought generously to recognize the part others have

wrought. These restored missionaries report Doctor Belknap as painstaking and faithful, his rooms as sunny and well kept, the nurses as considerate and gentle, the situation as quiet, and yet near enough to the Santa Clara street cars to make access to the city of San Jose easy.

If I or mine were so ill as to require a sanitarium, the Garden City would be the choice. So we pass the word. The Seventh Day convictions of the good Doctor are not thrust on his patients, and it is one good sign of his breadth as a physician that his guests are allowed any physician of their choice. I don't hope he will make large profits from Congregational patronage. But if Congregational health needs recuperation, I have contributed my best suggestion as to where it may be effected.

Thank You, Brethren!

Thanks, many, for the half-score books sent in for the Saratoga Village Library. But we cannot quite yet name it "Fellowship Library" for a half-score of books. Our opening evening is postponed to June 11th. Please send us half a hundred useful books. The Pacific will note your helpfulness. I'll help you.

In Re Professor Herron.

W. W. LOVEJOY.

We are all agreed, I think, that Professor Herron has taken himself quite outside the pale of what we may call the Christian jurisdiction—that sphere of life and thought which derives from the Christ. Bohemia may be open to him for a future career, for there individual caprice, if not license, and the exaltation of emotion and passion, are of the nature of religion, hand in hand, perchance, with that "hardness of heart" of Moses' time.

A few years ago Professor Herron had a large following of earnest-minded persons who hailed him as a prophet of a new order. Today who will speak in his defense? What has occasioned the change in him which has led former friends to sorrow over his present position before the world? Can we get any light on it? Is there a logical connection between the present and twelve years ago?

We call up the case, not for any fondness for social pathology, for we would all prefer to shut our eyes to much that is on every side in society, but the conspicuousness of this divorce case and re-marriage calls for more than a wordy denunciation and dismissal, if we would ourselves profit thereby. Subjectivism is a prevalent malady.

And yet is a question whether, for example, Dr. Hilis' language with reference to it was not in part in bad form, if not bad taste. Berserker rage becomes better those who are not themselves in the flesh and subject to temptation. It was a fine trait in the poet Browning that his high admiration of Shelley the poet co-existed with his *silent* condemnation of the marital sins of the man. He persistently refused to be president of the Shelley society. A vituperative verdict is often reversed by time because it is not a true judgment. It takes too little account of processes and complexities. Witness the present state of opinion on the part of historians and critical experts of Byron and Shelley, of the emperor Julian, and of not a few others. Those revised verdicts do not palliate wrongdoing; they simply insert a clause in the opinion handed down: "Consider thyself, lest thou also be tempted." We are sure this is the more helpful spirit in which to consider social sins of any sort.

Agreeably to this position, a convenient way of presenting our thought would be by a reference to well-

known matters in the history of literature. These matters group themselves in what is called by various names, but more often the Romantic movement, or Romanticism. In the space at disposal an outline sketch only is possible. In England this movement is associated originally with Keats, Byron and Shelley—"the poets of the revolution"; i. e., the continuators of ideas which came in with the French Revolution. Southey, poet-laureate before Wordsworth, may quickly help us to characterize them: "Immoral writers, men of diseased hearts and depraved imaginations, who, forming a system of opinion to suit their own conduct, have rebelled against the holiest ordinances of society, and hating revealed religion labor to infect others with a moral virus which eats into the soul. The school which they have set up may properly be called the Satanic School." Commenting on Southey, with deprecation of his "degrading appellation," a modern critic adds: "These writers were supposed to be characterized by an impatience of all restraint, a disgust at the whole constitution of society, an impassioned and extravagant strain of sentimentality, and a presumptuous scorn of all moral rules"—in other words, Byronism.

In Germany it came in with Goethe, and the brothers Schlegel, and the philosopher Schelling, and more purely in "the prophet of the Romantic school," Novalis. (See Royce: "Religious Aspect of Philosophy," p. 113.) Friedrich von Schlegel caused much scandal in his day by his novel, "Lucinde," powerfully advocating license in marriage relations. It is interesting to note in passing: that many of the school ended in Roman Catholicism—an outcome of sentimentalism and individualism which has happened often since. Philosophically, this school taught that "in the ego was the principle which freely creates its own world and gives importance to the individual as against law and custom." They reached the point "when the sanctions which have made and moulded society are found to be not absolute and eternal, but relative, mundane and ephemeral."

And yet much of the best in modern life, on the spiritual side, came out of all this ferment, back of which were the repressive influences and tyrannies of church and state. It touched fruitfully many whose names are now revered among us, and philosophers trace it back to the new wine in Christianity, frothing over contrary to the true spirit of Christianity.

Prof. Herron is known to have made a special study when abroad of "German Idealism." What prepared him to be hurt by it? A previous idealism, also unbalanced; an exaggerated Puritanism. There is nothing more terrible in its good and evil possibilities for the soul than the Puritan conscience highly developed. A writer in the May Arena speaks of the "tragedy" of Professor Herron's life. Is the tragedy of Oedipus the King, in Sophocles' drama, that of "a headstrong, impetuous character, whose blindness both inward and outward is self-inflicted"? or "a plot of the gods against a wholly just or unavoidably ignorant man?" Taking the mould for the moment of the Greek conception, is our case not the latter? The strain and tension of such a conscience, mistakenly isolating itself before God, is well seen in Cromwell's life and Bunyan's and Cowper's. "In his inner soul," says Green, speaking of the Puritan, sense, reason, judgment were too often overborne by the terrible reality of invisible things." Those who knew Prof. Herron intimately testified to a like state of soul. Prof. Dowden, in "Puritan and Anglican Studies," while an eulogist of much that was best in Puritanism—who would not be—puts his finger on the ailing spot: "Its

cardinal error lay in a narrow conception of God as the God of righteousness alone and not also as the God of joy and beauty and intellectual light." "It maintained," he goes on to say, "that the relation between the invisible spirit of man and the invisible God was immediate rather than mediate." This is but the question of to-day. Does God communicate with the soul of man directly, without mediation? The New Theology, as in "The New Epoch for Faith," and Ritschlianism declare for the latter, basing their judgment on the fact of the physical world in which we find ourselves, and on the incarnation by which we know ourselves, as the only necessary media by which God comes to us. Conformably to this medium, and to the supreme revelation of the "one Mediator"—who includes history and the soul of man—we may walk sanely and with charity for our fellows. Possessing no peculiar privileges from the God, who is no respecter of persons, we are not subject to the o'ertopping infatuations of religious self-conceit.

When Puritanism, as a system of thought, begins to break up within the soul, there is danger of being swept violently from one's moorings. The danger is in proportion to the previous congelation or rigidity. It takes many forms, from "the Oxford movement" to Zolaism. A recent novel, "The Reign of Law," may illustrate this. One can but feel sympathy and concern with those who

Apparent rari nantes in gurgite vasto.

(They are our fellows.)

The next step may be that God-intoxication passes over into self-intoxication. It becomes possible to be so God-intoxicated as to leave out-of-place humanity, human life, in its function for the soul's guidance and balance. Thus Spinoza vitiated his philosophy. Harriet Martineau and George Eliot suffered in this way. Religious devotees, like Joan of Arc, but not St. Theresa, nor St. Francis, exhibit it. The point of virtue lies between opposite vices, said the stoics; or, more practically Huxley: The problem of life is to strike the balance between self-assertion and self-effacement; between being a law to one's self and conforming to established custom and external authority.

Milton's case must detain us a moment. In June, 1643, he married Mary Powell, half his age—seventeen—and a Royalist. In August of the same year was published the first of four pamphlets on "Divorce," and Mary Powell was at her parents' home. When "indisposition, unfitness, or contrariety of mind, arising from a cause unchangeable, hindering and ever likely to hinder the main benefits of conjugal society, which are solace and peace," are present, then there is just ground for divorce and the dissolution of marriage is to be made by the husband. "Far better is it that the doom should be pronounced in private, by the husband whom the God has given power over his wife; let him declare the contract dissolved." Milton found that in giving this opinion he had been anticipated by the reformer, Martin Bucer. Again, Puritanism, with its high idealism, passes over into passionate impulsiveness and the intoxication of religious self-conceit: "In this I am no other than a passive instrument under some power and counsel, higher and better than can be human, working to a general good." It is the Puritan error—the voice of private conscience uninfluenced by the social conscience as the voice of God.

Rev. J. B. Orr is conducting a series of meetings in the Golden Gate M. E. church of Oakland. The meetings will continue through next week.

The State Dispensary.

[A paper read at the Northwestern Association meeting by Hon. W. H. Lewis of Seattle.]

We can all easily agree that the greatest obstacle is the saloon. I am glad that the query, "Can it be removed?" has been asked, because I believe that the strongest argument in favor of a State Dispensary system is that by it the saloon can be removed. With the theory of prohibition I am in hearty sympathy, but there are serious doubts in the minds of many people as to the possibility of prohibiting the manufacture and sale of intoxicants. So that the condition confronts us that large numbers of our voting population who desire to see the sale of liquor, with its accompanying evils, done away with, will not vote for prohibition in any form. The case is not what would be the ideal method for abolishing the saloon, but how can it be removed. If we cannot abolish the saloon directly and immediately, can we not take away its most harmful features? And by showing that it is not a necessity pave the way for a future prohibition of the liquor traffic?

I speak of doing away with the harmful features of the saloon by the Dispensary System. Of course, the Dispensary System would directly abolish the saloon as it is now known, but it would not do away with the sale of liquor. The best test of any system is experience. No law or system has ever received a more severe test than the law creating the Dispensary System in South Carolina. It was introduced purely as a partisan measure, and had the support of Senator Tillman, who is known to be one of the most violent partisans in the country. He and his followers who supported that measure were the radical element in the Democratic party in South Carolina. While they were in control they rode rough-shod over the old-line Democrats and carried everything their own way for a few years. During this period the Dispensary law was attacked in every possible way, and no more bitter contests have been had anywhere in the South except during slavery times. The Tillman faction was finally overcome, or at least compromised with the old-line Democrats, and the latter faction came into power. But by that time the Dispensary law had given such satisfaction that it was continued in operation and received the support of all parties. However, litigation that had started during the stormy period resulted in a decision in the United States Circuit Court which practically nullified the law, and for two years, or until the decision was reversed by the United States Supreme Court, liquor was sold throughout South Carolina without restriction.

Two years ago the Supreme Court of the United States sustained the important features of the law, and it was again enforced with the result that on January 1, 1900, there were but ninety-two places in the entire State of South Carolina where intoxicants of any form could be obtained, and in the city of Charleston there were but seven. The reports from all sides are to the effect that there is absolutely no illicit sale of liquors in the State, and that during the entire year for which the last reports have been rendered there were a little over one-half a million dollars' worth of intoxicants sold in the State. Compare with this the estimate given me by one of the leading Seattle brewers, who says that not less than a million dollars' worth of intoxicants were sold by the 182 saloons in the city of Seattle during the same length of time. The system has become a fixture in South Carolina, the Governor and the representatives of all parties giving it their hearty endorsement and support.

The bill which was introduced by me in the last Legislature for a system of State control is closely patterned after the South Carolina law. It provided that no licenses should be granted to expire after the 31st of December, 1902; that all acts permitting the granting of licenses should expire at the same time; that after that date it should be unlawful for any one to sell, barter, or exchange intoxicants except those authorized as follows: A State Liquor Board of three persons should be appointed, no one of whom should be interested directly or indirectly with the liquor traffic. In each county the County Commissioners should be an ex-officio County Board. That at the regular bi-ennial election in November, 1902, the question should be submitted to the voters of each county as to whether or not they should have the Dispensary System. In the counties which voted for the Dispensary System the State Board would appoint liquor dispensers under Civil Service regulations, one of the qualifications of these dispensers to be that they should be total abstainers. All liquors would be bought by the State Board after public advertisement, and be subject to analysis by the chemist of the Board to test their purity.

The law also provides that the liquor shall be put up in packages of not less than one-half pint, nor more than five gallons, securely sealed, and must be sold in such packages; except malt liquors, which shall not be sold in less than quantities of one pint; no liquor to be consumed on the premises. The local dispensary shall be open only in the day time, and in no case shall a sale be made on election days, holidays or Sundays. No room can be used for a dispensary in which any other business or amusement is carried on, nor shall the dispenser have any other occupation.

Before selling or delivering any intoxicant to any person a requisition must be signed by the purchaser, giving name, address, age, residence, the purpose for which required, the quantity and character of liquor and the price to be paid.

A further provision requires that the liquor shall be sold at cost, no profit being made by the State.

It is difficult to go as fully into the provisions of the act as is necessary to clearly understand it. But in closing I would like to outline a few of its advantages as follows:

First. It takes the saloon entirely out of politics. At present every member of the Legislature and every man who is in politics at all feels the saloon influence on every measure that comes up. No matter how able a man may be, if he has any saloon votes in the district which he represents, he knows that they will spend more money than any other class of men; that they will control more votes than any other class, and that these votes will be cast regardless of party and purely for the protection of their business. Those of us who live in Seattle know how strong this influence is. The saloon man in politics shows the same partisanship as Jay Gould, when he said, "In a Democratic District, I am a Democrat; in a Republican District a Republican; but I am always a railroad man."

If we can get the saloon out of the hands of the men who handle it at present, so that in future, when it comes up as an issue, whether we shall have prohibition, local option, high license, or some other system, the vote will be entirely on the merits and not, with a large proportion of the votes, cast solidly in behalf of men who have large financial interests in the results, a great victory will be gained in itself.

Second. By the Dispensary System we do away with the attraction and allurements of the present place,

and yet allow every man who desires to drink liquor in moderation in the privacy of his own home to do so. We do away with the treating habit—with the advertisements and inducements offered in the way of the side-attractions that accompany the present-day saloon, and make it so that a man drinks purely for the sake of the liquor. When he has to go into a dispensary and sign a written requisition for his liquor, and take it away with him and drink it by himself, he will drink a very small proportion of what he is drinking under present conditions.

Third. At present there is no control of the liquor business. It is conducted purely for the purpose of making money for individuals. Under the Dispensary system the State would treat it as an evil, but a necessary evil, which should be regulated and restricted at every point. The men who conduct the business are in many cases men of bad character, and very poor citizens. Under the Dispensary system the dispensers would be required to furnish evidence of good character, would have to furnish bonds, and, more than all, would have to be total abstainers.

I believe in securing the best results we can, even if the legislation is not what we think would be the very best that could be passed if we were making the laws ourselves. We must take what, under the present conditions, is the best that can be secured. That I believe, to be the State control of the liquor traffic under the Dispensary system, and I wish to say emphatically, that after my experience in the last session of the State Legislature, I believe if all the people in the State of Washington who believe in the restriction of the liquor traffic would unite in advocating and working for the Dispensary system, it could be passed by both houses of the next Legislature by a decisive vote.

Quiet Corner Notes.

By W. N. Burr.

One of the brightest papers read at the recent meeting of the District Association at San Bernardino was on "Missionary Problems in Rural Districts." We were led in the discussion which followed to consider the good results that often come from the work of the small, weak country church. Workers in these churches sometimes labor with many a sigh for more efficient helpers, and for much else that seems to be denied them; and often in discouragement the thought comes, Does it pay to try to do so small a work, that must necessarily be carried on in so weak a way?

I am reminded of one such little village church that lived some years and then "died," according to the annals of that quiet neighborhood. But I question the correctness of that record.

I know of four boys who were members of the Sunday-school of that little church that died, who, when they came to manhood, chose to "serve the present age" as ministers of the gospel. The father of one of those boys was the village shoemaker and leader of the church choir. The father of another was the village merchant; and another was the son of a crippled man, who kept a modest little grocery.

It was one of those "boys," now the pastor of a Chicago church, who presented "the report of the committee on the report of the Executive Committee" at the recent Diamond Jubilee of the Home Missionary Society; and, by the way, he is the "Uncle Sydney" of The Advance. Another of those "boys" is pastor of a church near Chicago; and when, a few years ago, "Franklin," the Chicago correspondent of The Congregationist, went abroad

for a stay of several months, "Q. L. D." was the man chosen to keep the world informed, through our Boston paper, of the movement of events in the great city beside Lake Michigan. A third "boy" from the Sunday-school of that little church is now pastor of a church in Nebraska; and the fourth is a Southern California pastor.

That little church in a small Ohio village was weak and poorly equipped, and no doubt the men and women who bore its interests on their hearts had many days of discouragement; for, after a time they "gave up," and the name of that church was dropped from the roll of the Association to which it had belonged; but impressions were made on young lives in its Sunday-school that helped to set the faces of four boys towards the gospel ministry.

"Work on, despair not," earnest servant of God in an obscure corner of the vineyard.

"Scorn not the slightest word or deed,
Nor deem it void of power;
There's fruit in each wind-waisted seed
That waits its natal hour."

Corona, Cal.

The Man Who Failed.

By Rev. E. D. Weage.

Not long ago it came in my way to conduct a post-mortem examination. That is always interesting. The fact that the subjects were ministers added interest. They belonged to the class that Bystander dubs "d ds"—discouraged, disgruntled; that is, if we accept the testimony of their enemies, and enemies ought to know. There was no lack of subjects. Very few preachers succeeded in the eyes of the world. If all succeeded all would fail. The attempt was to discover the peculiar disease or combination of diseases that caused failure. The last man on the list was one with whom I was not personally acquainted, though I have had the pleasure of looking over some of his correspondence saved after his death.

He was a small man, not much to see and in no way attractive. But he could preach some and he could write like chain lightning. For some reason he seemed to make a failure from the beginning. He began work in an Eastern city, stirred up a mob, and had to leave between two days. He seemed to have no tact. He came to the central part of the country and began again. But he had no better success. His friends told him, in polite language, that he had better go home, and to make sure that their advice was followed they went with him quite a distance. He never recovered from those first experiences. He was young and enthusiastic, and it nearly crushed him. But by and by, away out in the new country, he began work again. He would start one little church here and another there, just wandering from place to place. It was a malarial district, and he nearly died with chills and fever. He had no one to look after him either, his wife having died several years before. Somehow, he had a genius for getting into trouble. I remember scarcely any one who has shown so little tact and ability to get along with people. Perhaps that was the reason for his never being pastor of a church for any length of time; two years was the longest, I think. His enemies would follow him from town to town sometimes. He had no pay from the Home Missionary Society; ours would not have given him a commission, probably, on account of his bad record. By and by he fell heir, they say, to a little legacy, and that made things some easier. But most of the time it was a struggle to keep body and soul together. He would

keep on, though the malaria never left him and he was growing more feeble every day

Then the churches he had formed began to desert him, and the very ones he had baptized turned against him. That almost killed him. Such letters as he wrote, wrote from jail, too, for they had thrown him into jail, were enough to bring tears from stone. But I never heard that the churches were made much better by them. He had a doctor with him most of the time, but what few friends he had grew ashamed of him. He had just one boy, an adopted one, in a city far away. He does not seem to have been much of a boy, but he was of the affectionate, clinging sort, and the old man loved him more than ever now because he was all he had left. He wrote him a letter—such a pitiful, brave, grand letter! It is all full of the loneliness of a man who draws near his end among strangers, and who longs with heart-breaking longing for a familiar face and voice and words of love, for the strong arms in which his weary form may rest. And then his courage rises and the sun shines through the tears. He drops in the most matter-of-fact way to the common things as he asks his boy to bring his overcoat that was forgotten and a book or two that he wants. And then he urges him to make haste, with home-sickness so pitiful in the man whose only home is a prison and whose life had been so full of persecution and defeat and pain. But out of the darkness of the Roman prison there came these words: "I have fought the good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness." And the transfiguration glory is already on the bent form of Paul the aged. And when a little later the head fell from the tired body of the headsman's ax, and the life that seemed in the eyes of the world one of the greatest of failures was finished, Paul, himself radiant, triumphant, and bowed no more with age, received from the pierced hand of the Master the crown and palm of victory and entered into rest.

Tulare, Calif.

The Sunday-School.

BY REV. F. B. PERKINS.

A Vision of Jesus Christ and His World To-day (Rev. i: 9-20.)

Lesson XL. June 16, 1901.

The Seer.

In the title to this book he is termed "John the Divine" or "the Theologian," and is usually identified with the apostle of that name. He himself designates his work as "The revelation of Jesus Christ, which God gave him to show unto his servants, even the things which must shortly come to pass."

At the time of receiving it he was an exile, voluntary or involuntary, upon "the isle called Patmos," a rocky, barren island in the Grecian archipelago, about twenty-four miles from its eastern shore. The entire book is a series of visions, opening with one which he saw on a certain memorable Sunday. It came to him while meditating on spiritual themes and raised thereby to a high pitch of religious emotion. Being thus "in the Spirit on the Lord's Day," he was aroused by the Voice, and awed by the vision, which he narrates.

He was a poet as well as a prophet, and his story must be read as poetry rather than as impassioned prose. This is not at all to discredit its absolute truthfulness, but only to give us the clue to its interpretation. He was, moreover, an oriental poet, and the garb in which

his report is clothed is oriental—not accidental imagery. This is an important point to remember. We must expect it to differ very decidedly from an American poet's account of the same scene. To illustrate: My first visit to California was as one of an editorial party, all of whom were expected to send back reports of interesting places and events. To a great extent these reports concerned the same subjects; yet it was remarkable how varied they were in their points of view and in their literary forms; yet we were all Americans. What if our party had included Japanese and Arabians? Or imagine Longfellow as the author of another "Song of Solomon," or Tennyson as set to write the ancient Indian epic, "Marabharata," or the Persian "Rubaiyat." Granting similarity of thought, how unlike the dress!

Another point of importance is that John's report is one of impressions; specifically, impressions of color, rather than detailed descriptions of form or feature. Of Jesus, e. g., he tells us only that He was "like unto a son of man." And the allusions which follow (Vs. 13-16) are this oriental poet's effort to convey those impressions of dignity which one of our own poet-preachers, e. g., Mr. Beecher, or Bishop Brooks, would have expressed by very different similes, even though the thought had been essentially the same.

The Vision

Turning now to the vision, as distinct from the seer, we mark as to its contents that its distinguishing features were. One of human form but superhuman majesty, moving with regal grace and conscious might, in his right hand seven stars, and gathered about him seven golden candlesticks. All these things this august being declares are symbols of the operative forces in human history—"the things which are and the things which shall come to pass hereafter" (v. 19); mysteries except as interpreted by the prophet for his readers. "Write them, therefore," is the mandate, unto the seven selected churches (v. 11) which are representative of the church universal. The chapters which follow (ii, iii) are such a practical application of the truths of the vision to the various conditions of the Christian churches of that day, and of all coming time. For "he that hath ears" is bidden to hear and heed it.

I need only add that in studying this scene we must guard against going beyond the poetical indefiniteness which the writer has observed, and attempting to picture the scene in definite forms. To do this is to repeat the blunder of Indian or Chinese priests in striving to embody their religious ideas in material images. The several features of this vision are not subjects for painting or sculpture. Passing through the imagination as poetical images, they can be easily assimilated into an idea of unexampled grandeur and grace. But wrought into visible shapes, they are incongruous, even monstrous, and impossible. In teaching this lesson, therefore, one will ordinarily do well to treat the several comparisons as suggestions merely, like the analogies of which natural scenery is so full, and to spend the strength upon

The Significance of the Vision.

1. First, that it was a revelation of the *personal* Jesus. It was no figment of a heated imagination, no hallucination, but a veritable vision. The writer of this account saw Jesus—saw him as Peter and the others had done—the same Jesus who, half a century before, had passed into the heavens from the slope of Olivet. It was another of those "appearances" which, even since his resurrection, had at times been vouchsafed to "those that looked for Him."

But if, now, the question is pressed as to the organ of

vision, i. e., whether or not this were the bodily eye; or how the recognition was effected, i. e., whether it were by something in His look or manner, or other familiar characteristics, or how far his glorified body was identical with the body of His humiliation—as to all such points we are utterly ignorant. But neither does it matter much: for we know how it is that, among ourselves, one is often recognized, after long years of separation, by some carriage of the head, or step, or gesture, or other sign, too slight, it may be, for ordinary notice. Perhaps, indeed, the whole mystery of recognition of friends in the life beyond was involved in this vision of the glorified Redeemer. The seer's exalted spiritual state may have simply anticipated powers to be hereafter developed. If we were oftener "in the Spirit," as he was, voices now inaudible might also be to our quickened senses as the voice of a great trumpet, and the glorified Jesus stand before us as distinctly manifest as to the exile of Patmos.

2. John's vision of Jesus, again, was that of His divine humanity: Like unto a son of man; of kingly mien, calmly majestic, and clad in a royal robe (v 13); venerable with his crown of snow-white hair, but with none of the weakness of age; eyes flashing with the fire of immortal youth and shooting illuminating rays into every dark place; a conqueror's pose in his firm-set feet; a voice deep, full and melodious, like the roll of the waves as they broke about that rocky isle; and a "countenance as the sun shineth in his strength" (Vs. 14-16). Before that tongue, sharper than a two-edged sword, sinful men had many times recoiled. But when, at the vision, St. John "fell at His feet as one dead," that same right hand which had sustained the sinking Peter was tenderly laid upon his head, and the old familiar voice stilled his fear, as it had rescued his companion from a watery grave. (Luke v: 8.)

3. And then the Lord's own designation of Himself filled His servant with a deeper and more ecstatic awe. (1) He is the eternally existing One, Himself the Life, in whom all creatures live, move, and have their being (v. 17). (2) He is the One whose life went out in the death of the cross. (3) But who liveth now in the power of an endless life (v. 18). (4) Eternally, too, He is the Guide of trustful souls. The keys of death and of the unseen world are in his hand (v. 18); and, as the Lord of all, he stands to unlock the door and show his redeemed through all the mansions of his Father's house.

With what kingly authority and grace, then, he adds, "Write therefore the things thou sawest" (v. 19). While still tabernacling among men he had shown them the true ideal of power, in the injunction, "Go ye, therefore, and make disciples of all nations." Invested now with the highest dignity of the Godhead, he recognizes service as heaven's first law, as it is that of earth.

4. In the same breath, also, he discloses the mystery of the vision. They are "the things which are, and the things which shall come to pass hereafter." All thus far recorded, all which the seer was bidden to add, constituted a divine history of redemption, an epitome of the redeemed world. The seven candlesticks, he explains, are the churches gathered in his name; the seven stars are the animating, enlightening spirit of those churches; or, if one prefers, the ministers, as embodying that spirit. And among these he is moving continually, as our great High Priest (Heb. iv: 14-16), holding them as it were in his hand, watching over them with tenderest care and supplying all their needs. Read over the following two chapters and see in them the practical explanation of these enigmatical words.

Our Interest in This Vision.

"He that hath an ear"—whoever this may be, who-

ever can hear anything, "let him hear what the Spirit saith unto the churches"; for in it all he has a personal interest. It ought to impress upon us—

1. The awfulness of Jesus. He is not one whom any mortal dare to despise. Could the stoutest opponent, the most flippant scoffer, once see the Son of Man as John beheld him, he, too, would sink in conscious ill desert and dread. It is fearful folly to make light of the reconciling Savior. It is a frightful peril which such an one encounters. But it is a peril to which the tendencies of modern times and of our own communities peculiarly expose us. Even in our religion there is too little of reverence, and in common life its absence is an appalling evil. What we need, therefore, is so to dwell upon this revelation of incarnate glory that its majesty shall overshadow us and work within us a deep and abiding awe.

2. The tenderness of Jesus. He has not changed since of old he stilled the fears and healed the maladies of trust-led souls.

3. The watchfulness of Jesus. As in vision he held the seven stars in his hand, and walked among the golden candlesticks, so today he is ever among his people, in all their places of business, and in every scene of difficulty and peril. Darkness does not hide from him, but the night shineth as the day.

4. The fidelity of Jesus. "Because"—was his word to one of those representative churches—"because thou didst keep the word of my patience I also will keep thee from the hour of trial" (ii: 10). And that word he repeats to every faithful witness.

5. The complete trustworthiness of Jesus. He will surely keep what is committed unto him. Under his controlling hand all losses, all gains, all sorrows, all joys, all disappointments, all realizations, all sins, all victories over sin, even death itself, shall work out into the eternal weight of glory awaiting his followers.

It is not, then, as the record of a privilege vouchsafed to one saintly man that we read of God's revelation of Jesus Christ to John. We, too, may see visions. We, too, may feel the imprisoning walls of sense fall off, and our freed spirits look upon the face of the glorified Son of Man. Indeed, no vision of another, it matters not who, can meet one's needs except so far as it becomes a portal through which our own vision passes into the unseen. We ourselves need to see God and hear the voice of Jesus.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Reverence for Sacred Things. (Exod. iii: 1-6.)

Topic for June 16th.

The touch of God makes all things sacred. Self-esteem tends to the destruction of reverence, because devotion to self prevents us from placing the proper regard upon others. Despotism in government and the family relation produces a kind of reverence, but it is artificial, compulsory and heartless. True reverence is the intelligent and voluntary acknowledgment of the real worthiness of another. It is not simply awe or fear or that indescribable feeling which many people have in the presence of mere mystery. We speak of the Musselman's reverence for his mosque, the Chinaman's reverence for his ancestors and the peasant's reverence for his king. But all this is misleading. It has little to do with the condition of mind we mean in referring to reverence for sacred things. This latter cannot be assumed, or made a matter of training, or handed down to the generations by the sword or the force of continued example.

The suggestion of the emotion of reverence must arise from the consciousness of God's presence. It was not the mystery of the burning bush which called for reverent action on the part of Moses. It was the presence of the Almighty, and the connection of that phenomenon with his operations. It is very doubtful whether this Lawgiver ever thought of taking off his sandals in the presence of the most magnificent heathen temple he ever faced in his travels; although it is probable he was polite enough to behave himself regarding them. Another man's superstition does not require my reverence. But I ought to have the decency to respect his feelings in the matter. What makes an object sacred is its relation to God. God loves it, God uses it and therefore I recognize its sacred character and treat it accordingly.

* * *

It must be seen, then, that reverence in the genuine spirit and form must be the expression of love for God. We may respect and venerate much that we cannot and ought not to reverence. We are quite likely to deceive ourselves, if not others, in this matter. We may think that a very solemn expression of the face, or a peculiar tone of voice, or abject attitude of the body, may constitute reverence. These are easily affected. They are the cheapest substitute for the genuine emotion that humanity can devise. Often they are like the false windows which builders insert to hide a barren place. They indicate reverence only when back of them the heart's love is stirred with the thought that God is present and working out his glorious purposes.

* * *

This spirit of reverence is essential to both the enjoyment of our Christian life and the usefulness of it. Sin, however it may have expressed itself in us, has separated us from God. Going to church and engaging in "divine service" and all of our outward activities in a religious way, are still very different from drawing near to God. They may or may not be helpful in that direction. Often, through our mistaken ideas, thy stand in the way of our drawing near to him. Of all things this is the essential experience—the consciousness of God coming nearer and nearer to us as the days go by. The psalmist seems to catch this thought when he says: "In thy presence is fullness of joy." We do not have to leave the earth to find the presence of God. This is the joy of every day life. To banish this distance, to close up this separation, to constantly feel this approach of God into our thought, our plans and our feelings, is the one real object of living.

* * *

It is easily seen that carelessness is the common bar to our reverence for sacred things. Think of it carefully. If our Sundays, our church services—all of them—our prayers, our reading of the Bible and our fellowship with each other were permeated with the desire to draw nearer to God, what a new character they would all take! If our eagerness were to express itself in a desire to know that God is coming into all parts of our life, how we would come to enjoy everything which God is wont to use and through which he is accustomed to reveal himself! But we are careless of these things. We too seldom pray or sing or read the Word, or go to the house of prayer with the purpose and the warm expectation that by that we shall live a little more in the presence of God every day.

* * *

Besides this our impression upon the people of our day is measured by this very presence of God in our life.

Before Nicodemus had any just estimate of the person of Jesus Christ he was thus impressed. "No man can do these signs that thou doest, except God be with him." It was the God in Christ which repelled some men from him and drew others to him. You and I need not expect any special power as Christians only as we draw near to God that he may come into our being and so affect men. It will thus occur in us that as we seek to find the presence of God, we shall find him, and we shall reverence sacred things because our love for him will govern our attitude toward everything where he is.

Woman's Board of Missions for the Pacific.

President.....	Mrs. A. P. Peck.
	819 Fifteenth street, Oakland.
Treasurer.....	Mrs. S. M. Dodge.
	1275 Sixth avenue, Oakland.
Home Secretary.....	Mrs. C. B. Bradley.
	2639 Durant avenue, Berkeley.
Home Secretary.....	Mrs. W. J. Wilcox.
	576 East Fourteenth street, Oakland.
Branch Secretary.....	Mrs. H. E. Jewett
	2511 Benvenue avenue, Berkeley.
Treasurer Young Ladies' Branch.....	Miss Grace Goodhue.
	1722 Geary street, San Francisco.

Report of Secretary of Southern Branch.

(Extracts from Secretary's report read at Annual Meeting of Southern Branch W. B. M. P., Redlands, April 12, 1901.)

The Southern Branch of the W. B. M. P. has this year on its roll thirty-five Senior Women's Auxiliaries, three Young Women's Auxiliaries, two Girls' Missionary Societies, a Boys' Club, eighteen C. E. Societies, six Junior C. E. Societies and twenty-four Sunday-schools. Then of the little ones we have the Leamer's Band, under the charge of our Superintendent of Children's Work, and seven Cradle Rolls.

In looking back over the year and gathering up the reports of the auxiliaries, the prospect for enlarged usefulness in the future seems to brighten, and we look ahead with a feeling of assurance born of past success.

The meetings of the Executive Committee have been full of enthusiasm and hope, partly stimulated by the presence with us of our beloved Miss Denton, who, by her bright suggestions and advice, coupled with her knowledge of the work, gave an added zest to the deliberations of the committee, bringing, as it seemed to, the work immediately before them. Her suggestions as to circulating libraries have culminated in the sending out of two boxes of books, and two more are in embryo. These will be read by the auxiliaries in their turn, and will, it is hoped, go far to dispel the darkness which exists still in the minds of more than nine-tenths of our Christian women. By all means let in the light.

Directly in line with the circulating library idea is the report from the auxiliary at Claremont, the seat of Pomona College, and the home of quite a number of returned missionaries, whose influence can readily be traced in the following report:

"This year we have made a systematic study of 'What Missions Have Done for Social Progress,' using Dr. Dennis' 'Christian Missions and Social Progress' as the source of material. The object of our study is to look at some of the effects of Christianity in the heathen world. We have taken up such subjects as 'The Bettering of Individual Life,' 'The Leaven in Public Opinion,' 'Missions and Education,' 'The Child-Life of the World,' etc. We have a short introductory paper, usually followed by a discussion of the subject. In our College library we have a set of shelves devoted to mis-

sionary literature. We have over one hundred volumes now, besides our periodicals, and some of the books are choice. A Missionary Society cannot do good work without good material. Missionary magazines are very helpful, but they cannot take the place of such books as Dr. Dennis' 'Christian Missions and Social Progress,' or 'The Progress of Man,' by W. Douglas McKenzie, or 'A Study of Missions,' by W. H. Clark. I would recommend these books to all societies who wish to know what missions are accomplishing. Our pastor, Mr. Kingman, is a wonderful help to us. Once a month, at the Sunday evening service, and also once a month at the mid-week prayer-meeting, some theme relating to missions is presented, and his treatment of the subject always throws fresh light upon it. Our greatest need in this direction is larger views and a more thorough grasp of the whole subject of missions."

I wish to speak of our pledge cards which are given out at the beginning of the year. A committee is appointed to secure pledges for a monthly contribution for the different benevolences of the church. Every woman has an opportunity to give something. The work in our society is so systematized that it does not fall heavily upon a few, as is so often the case in smaller organizations, and there is no room for jealousy or friction between the different departments when all have the same great end in view. We are doing what football players would call "good team work."

A better example of thorough organization and systematic co-operation could hardly be found than that of the Redlands Ladies' Union, which may serve as an object lesson for others.

The work of the Missionary Department of the Ladies' Union of the Congregational church of Redlands has been so closely related this year with the newly inaugurated "Section System" that a brief outline of this method of procedure may be advisable. Under the Section System every woman of the congregation is considered a member of the Union, privileged to assist in both the work of the Aid and Missionary Departments without any formal joining of the organization. The necessary finances are obtained entirely by free-will offerings, a statement of expenditure being presented to the society from time to time and each one contributing as she sees fit. For reasons of simplifying the work, Redlands is subdivided into nine districts, and all ladies connected with the Congregational church are members of the section in which they reside. Each section is presided over by a leader and an assistant leader, whose duty it is to supervise all church work assigned to their section. The members of the Executive Board are: President, a Vice-President for each of the two departments, the church aid and missionary, with a Secretary and Treasurer for each of the two departments. A regular monthly meeting is held of the Executive Board and leaders to plan the necessary work. The working of this plan has been very successful, producing a more general interest and feeling of responsibility, especially in the missionary work, bringing many into more direct touch with that work, which was formerly delegated to the few.

The study of missionary conditions in the foreign field have included: China, presented by Section 3, Mrs. J. S. Edwards, leader; Mexico, by Section 7, Mrs. Mary Curtis, leader; Africa, by Section 1, Mrs. Stanley, leader. In June, 1900, Mrs. Warren F. Day of Los Angeles visited us and gave an interesting account of the proceedings of the Ecumenical Conference, to which she had been sent as delegate.

In November Mrs. Chapin, who has worked so faith-

fully in the Chinese field, was with us and gave valuable impressions of that work, infusing the hope that from the ashes of war and intolerance may rise the spirit of Christian truth. The interest in Japanese work was increased by a visit from Miss Denton in December, who spoke before the Ladies' Union, the Christian Endeavor Society, and at the Sunday evening church service. Further interest in foreign missionary work has been aroused by the home reading of "Congregational Work," which is subscribed to by one hundred different families connected with the church, and by the programs of the reading afternoon, held the second Wednesday of each month, when selections from the Ecumenical report have given an insight into the noble work being done by the foreign missionaries.

SUMMARY OF REPORT OF TREASURER.

Total Receipts from Senior Auxiliaries.....	\$1,947 32
" " " Young People's Department.....	393 93
" " " Children's Departments....	338 11
" " " Cradle Roll Bands.....	34 25
" " " Collections and Donations..	32 78
Brought forward.....	218 38

Total\$2,964 77

DISBURSEMENTS.

To the W. B. M. P.—	
For our regular work.....	\$2,000 00
For Twentieth Century Fund.....	500 00
For other specials.....	354 87
Expenses of Administration—	
Printing, circulating literature, etc.....	66 16
Cash on hand.....	43 74

Total\$2,964 77

Mrs. S. E. Hughes, Treas.

A Welcome Home.

The First Congregational church in Berkeley gave a reception to Miss Gertrude L. Barker, one of its own members, on a recent evening, in the church parlors. Miss Barker's return after more than eight years of devoted missionary service in India has aroused great interest in her home church, where she is much beloved.

The ladies made beautiful the church parlors with vines and plants and flowers. A large number of friends, new and old, gathered in her honor. Sweet songs were sung. Prof. Nash offered prayer. Her father, J. L. Barker, who has met all the expenses of these years of missionary service, told of the meeting of parents and daughter at Honolulu on the homeward journey, and unconsciously revealed the missionary spirit that pervades that refined Christian home. Mrs. H. E. Jewett, representing the Woman's Board of the Pacific, with which Miss Barker is connected, told of the character and extent of her work in India, and finally Miss Barker, introduced by her pastor, Mr. Hatch, in sympathetic and appreciative words, spoke of the people in India.

Refreshments were served and all present had an opportunity of meeting the honored guest of the evening.

It had been hoped that Miss Mary Perkins, also a member of this church and just returned from India, would be present, but illness prevented.

A Boston man found himself in jail on the day he was to have been married. He took his situation very calmly and philosophically. He said he would have lost his liberty anyhow.

Church News.

Northern California.

Niles.—The pastor, Rev. Edson D. Hale, and his family will spend the month of June in Redlands. During his absence the Niles and Decoto churches will be supplied by Miss Ida Curtis, a recognized preacher in the Friends' Church, who resides at Niles.

Auburn.—The pastor started Tuesday for a two weeks' visit to Yosemite Valley. Sunday morning, June 9th, the hour for the morning service will be occupied by the Sunday-school, with Children's Day exercises. On the morning of the 16th Rev. John Chisholm, the county treasurer, will occupy the pulpit. There will be no evening services. Without the pastor's knowledge, there has been quietly growing a vacation fund for his benefit and Sunday morning, to his great surprise, \$30 was handed to him privately, as the result. It is a most welcome gift. Three weeks ago a large barn on the place rented by the pastor was burned to the ground during the absence of the family from home. The house of a neighbor was consumed by fire that day and the barn caught from flying sparks. Mr. Burgess sustained the loss of several articles stored in the barn, together with half a ton of hay.

Southern California.

Paso Robles.—Children's Day last Sabbath brought a large audience and \$5.21 collection. Superintendent J. L. Maile spent a day with the pastor recently.

Compton.—Rev. S. H. Wheeler will soon close a very successful five years' work with this church. On June 2d the Rev. A. E. Bradstreet of Lemon Grove supplied the pulpit.

Ontario.—This church calls to its pastorate the Rev. R. B. Larkin, now assistant pastor with Rev. Mr. Goff at Riverside. Mr. Larkin will commence labors at Ontario about August 1st.

San Jacinto.—On Children's Day pastor Merrill dedicated in baptism five infants. The exercises of the occasion were largely attended and indicated a flourishing condition of the Sunday-school.

Los Angeles, Vernon.—Rev. W. P. Hardy goes with his family for the summer to the former home in New Hampshire. His pulpit will be supplied by the voluntary assistance of neighboring pastors and Supt. Maile.

Sierra Madre.—The \$600 required to duplicate the offer from a member of the church in Switzerland toward a parsonage for the church has been subscribed and the people look forward to a home for the pastor as soon as the right lot can be secured and the house erected.

San Miguel.—Audiences are small, but the members are faithful. Plans are being made to paint the church and parsonage and carpet and renovate the church, and put in new pews, as soon as the harvest is over. The benevolent contributions for the past eleven months have reached \$52.35, or nearly \$4 a member. Rev. F. W. Reid is pastor of the church, in connection with that at Paso Robles.

Los Angeles, East.—Four members were received at communion Sabbath, June 2d. The church then used for the first time individual communion cups. At the preparatory mid-week meeting it was decided to hold hereafter a twilight communion service, instead of making the Lord's Supper an appendage to the morning

service. The pastor, Rev. C. P. Dorland, expects to leave for the summer about June 15th, to attend the summer school of the Chicago University.

Los Angeles, First.—On the first Sunday in June, at the twilight communion, the individual cup system was inaugurated. The new form of service won its way from the first. A little longer time is required, and more expense for the wine and for the care of the trays and the cups will be required, but the advantages far outweigh these incidentals. As usual, a large number were present. Nineteen were received to membership, five being on confession. During the vacation of Rev. Wm. Horace Day, junior pastor, in San Francisco and vicinity, Dr. Day, senior pastor, will remain in charge, and take his vacation later.

Los Angeles, Bethlehem.—Pastor Bartlett proposes for the year to come to devote himself more to the up-building of the work from within. He feels that for some time past the financial needs of the greatly enlarging work of the church have made too great demands upon his attention. Early in May the church, under his leadership, resolved to aim at the conversion and ingathering during the coming year of not less than one hundred souls, and this not so much through the aid of evangelists as by individual effort. They enter with enthusiasm upon the "Win One" method of Christian work. The new feature of the institutional work of the church, the free bathing house, is found to be meeting a public demand, the number making use of its advantages being about 400 per week.

Notes and Personals.

Rev. E. S. Williams of Saratoga preached at Sonoma last Sunday.

Rev. J. H. Goodell enters on the pastorate at the Market Street church, Oakland, next Sunday.

Rev. and Mrs. H. E. Jewett of Berkeley celebrated their twenty-fifth wedding anniversary last week.

Rev. C. A. Dickinson, D.D., has accepted the call to the pastorate of the First Congregational church in Sacramento.

The Rev. R. C. Brooks of Pilgrim church, Oakland, and the Rev. J. R. Knodell of Santa Cruz, are announced for an exchange of pulpits next Sunday.

The Pacific printing office is at 1037 Market street. We are prepared now to do all kinds of job work. The editorial and business office is as of old in the Y. M. C. A. Building.

Rev. F. S. Forbes of Santa Barbara, who is spending his vacation in this vicinity, preached in the First church of Alameda last Sunday. He will preach there next Sunday also.

Rev. R. C. Day of Rohnerville has been appointed by the Sunday-school and Publishing Society a Sunday-school missionary for Northern California. His headquarters will be at Sacramento.

Professor Landon of the Presbyterian Theological Seminary at San Anselmo will speak to the Congregational ministers of San Francisco and vicinity next Monday on "Pastoral Visitation."

The Revs. George B. Hatch, J. R. Knodell and C. S. Nash expect to start next Monday for a trip to Yosemite. They will be absent about six weeks. They plan to walk from the terminus of the railroad.

The Rev. Alfred Bayley of Oakland expects to start next week on a trip to England. He will be absent about two months and his pulpit will be occupied by the Rev. John Simpson of Manchester, England.

The Rev. William Rader is spending his vacation at Cazadero. Next Sunday Rev. Alfred Bayley will occupy his pulpit. Thereafter during his vacation it will be occupied by Rev. F. S. Forbes of Santa Barbara.

The quarterly meeting of the Woman's Home Missionary Union will be held at the Congregational church in Mill Valley on Thursday, June the 20th. The program will be given in a later issue of *The Pacific*.

During June, July and August of each year it is difficult to keep the receipts at the office of *The Pacific* up to the expenditures. Every friend of the paper who is not paid in advance, and who can spare the two dollars now, ought to send it in.

San Bernardino Association.

The annual meeting of the San Bernardino Association was held at San Bernardino in the First church, May 21st and 22d. It was a success in every way and much credit is due the Registrar, Rev. Geo. Robertson, for arranging such a choice program. Mr. S. H. Herrick of Riverside, a layman, was elected Moderator and a happy choice it was. Rev. W. N. Burr of Corona served the Association as Assistant Moderator, and Rev. A. C. Dodd as Scribe.

Representatives from every church in the Association were present, and sessions were well attended from beginning to close.

The papers were worthy of the close attention they received. They were as follows: "Christian Ideals for the New Century," Rev. J. H. Williams, D.D.; "Religion and the Newspaper," A. H. Corman; "Religion in Business," S. H. Herrick; "Enforcement of Law," Chas. F. Bailey; "Missionary Problems in Rural Districts," Mrs. A. W. Thompson; "The Holy Spirit and the Pulpit," Rev. N. W. Burr; "The Holy Spirit and the Pew," Rev. George F. Mathes. These papers were freely discussed with spirit and earnestness.

Mrs. S. G. Lamb lead the "Woman's Home Missionary Hour." Mrs. Herrick opened this hour with prayer, which was followed by a tribute to the women of our churches, and their united missionary effort by Rev. Mr. Robertson. A paper prepared by Miss Alma Park was read by the leader, Mrs. S. G. Lamb. Mrs. J. H. Williams presided over the Woman's Foreign Missionary Hour. Miss Noyes of Madura, India, spoke of her work in the Girls' School of that place. Mrs. Blakie of Ontario read a paper on "Missionary Literature," and Mrs. Daniels of Redlands a paper on "Traveling Missionary Libraries."

It added much to the pleasure of the Association to have present Rev. J. T. Ford, who served so long as Home Missionary Superintendent for Southern California. He spoke to the theme, "Reasons for Home Missionary Effort."

Rev. Henry Kingman brought comfort and inspiration in his address upon "China—Should It Discourage or Inspire Us?"

Supt. J. L. Maile spoke about the Diamond Jubilee, and, having come fresh from a conference with the Paso Robles church, described our new church there as being a gem, and praised Rev. F. W. Reid for bringing to such a successful close the effort so well begun by our late Brother Belt.

Rev. H. P. Case addressed the Association upon the topic "The Bible School."

Our college at Pomona was represented by President Ferguson, who spoke about the outlook for Pomona, and Prof. Cook told of what was being done at Pomona.

The half-hours given to devotions were choice hours indeed. These were led by Rev. S. G. Lamb, Rev. H. E. Merrill, Rev. Mr. Larkin and Rev. W. H. Wolcott.

The Sacrament of the Lord's Supper was given by Rev. J. T. Ford and Father Eaton, assisted by Deacon Davis and Deacon Hartzell.

The reports on the State and work of the churches, taken as a whole, were encouraging.

Dr. Williams was named as delegate to the Triennial Council.

Prof. Hafford, recently from Arizona, was approbated upon credentials to preach for one year.

After adopting the customary resolutions the Association adjourned, having enjoyed thoroughly the hospitality of Dr. Davies and his church.

A. C. Dodd, Scribe.

Oregon Letter.

By George H. Himes.

At this place, Astoria, one is bound to fall into a reminiscent mood. The mind wanders backward to May 11, 1792, when the bold Yankee navigator, Captain Robert Gray, sailed his staunch little ship, the *Columbia*, into the hitherto unknown but long-sought-for great river of the West, named the Oregon by Jonathan Carver in 1766-68. The *Columbia* was 80 feet long and 212 tons burden. She was built at Scituate, Mass., in 1773, was one of the vessels in the navy of the infant Republic, and performed good service in the Revolutionary War. In 1787 she was chartered by a company of Boston merchants, led by Joseph Barrell, and sent on a trip around the world in the interest of a trading enterprise, carrying the stars and stripes into the principal ports of the earth for the first time. That was the first act of expansion on the part of the American people, and, strange to say, in view of the events of the last two or three years, it was initiated in Boston. On her second trip, leaving Boston in 1791, she arrived off the mouth of the river in May, 1792. Captain Gray had inquired of Captain George Vancouver a few days before about the possibility of a great river being found in this vicinity, but was informed that there was no indications of its existence. Despite this information, on May 10th, Capt. Gray decided that he was off the mouth of a great stream, and on the next day he sailed through the breakers, up the river twenty miles, and anchored in what is now known as Gray's harbor. While there, and at a point near an Indian village opposite the present city of Astoria, he traded extensively with the Indians. On May 19th he sailed out of the river, and as he did so he christened it the "*Columbia*," after his vessel; and thus the mighty river, which had been sought for in vain for more than two hundred years, was discovered and named. The fact of Jonathan Carver's reference to it as the "Oregon" was not generally known at that time; and the reason Carver had for applying the name must be forever shrouded in mystery, as he left no explanation whatever.

Again, the mind runs back to 1778-79, when Thomas Jefferson was the U. S. Minister at the French court. There he was sought by John Ledyard, an intrepid adventurer and traveler, who had been with Capt. James Cook; indeed, was with him at the time he was killed at the Sandwich Islands. What transpired between these

two men may never be known; but it is reasonably certain that then Jefferson, through the knowledge obtained from Ledyard, became an incipient expansionist, and prevailed upon Ledyard to attempt an exploration across the Northwest, going by way of Russia. Jefferson obtained the necessary credentials from Russia for Ledyard, and he started on the journey, but Russia changed its mind, so the expedition had to be given up. When he returned to America he began the second effort to organize a party to proceed midway through the continent to the Pacific ocean. This was also in 1792, long before the Louisiana purchase. The party was equipped partly by the American Philosophical Society, Jefferson putting into the fund about \$5,000 out of his own funds, and was commanded by Capt. Meriwether Lewis. A French scientist named Andre Michaux, who was in our country in the interest of his own nation, was to accompany the expedition. The company proceeded westward as far as Kentucky, when Michaux was recalled by his own government. So the second expedition came to naught. But Jefferson was not to be defeated. After he became President he sent a confidential message to Congress in January, 1803. This resulted in an appropriation of \$2,500, and the organizing of the successful expedition, which reached its final destination six miles southwesterly from Astoria on the Netul river, now the Lewis and Clark, about November 1, 1805. Here a stockade with seven huts inside was erected. This site, together with the place where salt was made from sea water, about fifteen miles away on the seacoast by the route they traveled, has become the property of the Oregon Historical Society, and in due time suitable monuments, commemorative of the noteworthy events referred to, will be erected thereon. This will doubtless be the outcome of the Centennial of 1905—a significant memorial in commemoration of the first American settlement on the Pacific Coast.

The Astoria is historic ground from another point of view. On March 24, 1811, the ship *Tonquin*, Captain Jonathan Thorn, a former Revolutionary officer, landed at this point with a detachment of John Jacob Astor's men and founded immediately thereafter another American settlement and raised the flag on Pacific Coast soil the second time.

It is only a few rods from the point of the Astor's party's landing to the place where the First Congregational church now stands. This church is bravely struggling against heavy odds, but is holding its own and gaining a little headway. The pastor, Rev. F. E. Dell, is an earnest, able and faithful pastor, and if he can be maintained for any length of time, will do the church and people good service. Dr. J. S. Bishop and wife are staunch supporters of the church in every way. A number of others give cordial support, greatly encouraging the pastor.

Mr. Ackerman's topics for the Sunday mornings of June in the First church are as follows: June 2d, "Character as an Element of Worship" (Psa. xv); June 9th, "The Blessings of the Sanctuary" (Psa. lxxxiv); June 16th, Semi-Centennial Sermon; June 23d, Children's Day Exercises and Anniversary; June 30th, "The Sacrifices of the Sanctuary" (Psa. xcvi).

Prof. W. N. Ferrin, Dean of Pacific University, returned from the East one week ago, after an absence of several weeks on business connected with the college. He spent considerable time in New England, around Boston and vicinity, and also visited New York, St. Louis and Chicago.

"Some Varieties of the Family of Stumbling Blocks,"

was the subject of Rev. E. P. Hughes' sermon in the Hillsboro Congregational church this morning.

Prof. A. J. Collier, son of Prof. George H. Collier, who for many years was connected with Pacific University, the institution where young Collier got his "start," has been appointed chief geologist of a U. S. Surveying party to explore that part of Alaska known as Seward peninsula.

Miss Margaret Wall, the daughter of Rev. Henry Wall, for a number of years a member of the First church of Portland, died at Pacific Grove, Cal., a few days ago, after a long illness. She was a bright, winsome young woman, and her death is a sad loss to her brothers, aged father and many friends. She was a devoted Christian.

Mrs. Eva Emery Dye of the Oregon City church is meeting with good success in gathering material for her forthcoming book on "Lewis and Clark." She is in the East and has made the acquaintance of a number of the descendants of the famous explorers, and in so doing will be able to present a good deal of valuable material which has never come before the public eye.

In the German Congregational church at Shubel, Clackamas county, there were five confirmations last Sunday.

The memorial services of the G. A. R. at Oregon City took place in the Congregational church, Rev. E. S. Bollinger preaching the sermon. Music was furnished by a double quartet. The attendance was so large that many were unable to obtain admission.

The Y. M. C. A. of Portland has great occasion to rejoice. It was desirable to pay off the debt against its building and make many much-needed improvements; also to add a third story. The soliciting of subscriptions for the required sum, \$4,500, began on April 5th. The condition of all subscriptions was that the sum required should be satisfactorily pledged by the night of June 1st. This has been accomplished, and \$11,313 besides, so that a fourth story may be added, as it will soon be very much needed. A praise service will be held tomorrow in honor of the event.

Rev. B. S. Winchester has tendered his resignation as pastor of Hassalo Street church. He has accepted a call to become assistant pastor of the New England church, Chicago. While this action is greatly regretted, yet it enlarges his fold of usefulness. He is greatly beloved here by all who have come to know him.

Astoria, June 1, 1901.

Mixing Brains with the Soil.

Booker T. Washington says that the colored graduates of Tuskegee, Alabama, have raised over two hundred and fifty bushels of sweet potatoes from an acre of ground in the same locality where the uneducated colored man raises less than fifty bushels to the acre.

Mr. Washington attributes the great difference in the crops to the knowledge of the chemistry of the soil which the educated negro has acquired. He says that the white farmers in the neighborhood respect the colored graduates, because of their superior knowledge and skill, and that they come to them for progressive ideas in regard to farming, building and all sorts of things.

This seems to be pretty strong evidence that the kind of education given at Tuskegee comes nearer to solving the Negro question than anything else that has been suggested.—"Success" for April.

Importunity in prayer has a scientific basis. Importunity not only indicates earnestness; it begets earnestness. The more persistent one becomes in asking the more anxious he becomes to have his requests granted.

THE EVOLUTION OF A CHURCH.



Chapel of Pilgrim Church, Seattle.

Pilgrim Congregational church, Seattle, was organized December 5, 1900, with forty-eight members. The church grew out of the Sunday-school which had been carried on as a branch of Plymouth's work since 1887. Two-thirds of the membership at organization came by letter from Plymouth and other churches, being those interested in the school, or Congregationalists living in the neighborhood, but fully one-third were the young people from the Sunday-school, who had become Christians and who had no other church home, and who cared for no other than this little Pilgrim Sunday-school. Because they needed a church home with regular preaching services, for the development of their Christian life and the direction of their energies, parents, teachers and neighbors joined forces with them and Pilgrim church came into being.

The growth of population in the vicinity has been rapid during the past year and both the church and Sunday-school have more than doubled in membership. The church might have been organized, and the new building, which was dedicated free of debt May 29th, and a cut of which occupies the cover page of this paper, might have been erected had there been no Pilgrim Sunday-school as the forerunner of the church, but that does not alter the fact that in this case we find a splendid example of the evolution of a strong, vigorous, aggressive church out of a Sunday-school.

The school was carried on for many years when the prospect was not inspiring, when the cost of time and patience and effort was great but not counted, and with a steady purpose to do everything possible for the boys and girls of that neighborhood. Plymouth helped it financially when necessary, her pastor visited it and spoke to the children on special occasions, and from her members came the officers and teachers. Today they are

all thankful that they persisted and no one is more thankful than the big-hearted Superintendent, William H. Lewis, Esq., who, though one of the busiest men in Seattle and foremost in every Y. P. S. C. E. and other good work, has for the past four or five years given this school the first place in his heart. He has been with the boys and girls on Sunday afternoons, led them to organize a Y. P. S. C. E., taught them to play tennis, to sing college songs, to organize entertainments for raising college songs, to organize a debating club and to give entertainments for raising money for improving their school room. But everywhere and always he and the other faithful workers in this school have held up Christ as the one whom they loved and in whose name they were working for the boys and girls. The results are such as to encourage those who are carrying such a work today. These young people have come to love Christ on their own account now and are attached to their little church, which they feel to be peculiarly their own.

It is not strange that when a new building became imperative the church decided unanimously that the needs of the Sunday-school should receive first attention, and that the building dedicated May 29th was the Sunday-school house, with the church proper to come later on when funds and members should have increased sufficiently.

This building has cost in cash \$8,305, but so many friends—architects, superintendent of construction, real estate agents, attorneys and surveyors—have given their services that the actual value of the property today would come close to \$10,000. In the basement is room for kitchen, dining-room and a large boys' club room, beside the heating apparatus. The main room has galleries running across both ends, separated from it by doors

which fold downstairs and slide into the ceiling upstairs. These galleries above and below are subdivided into small class rooms by heavy curtains running on wires, are reached by two stairways from the platform as well as the main stairway in the vestibule, and are connected by another gallery running across the back of the room. The building is 40x82 feet and can be thrown into one big room seating 700, or divides into about twenty rooms of varying sizes, and each one with its window and electric light. The material used is wood, with brick exterior and sandstone trimmings. The inside wood work is of stained Washington fir and the walls are tinted a light green, while a dark green velvet carpet covers the large platform. Several large palms scattered about add to the attractiveness of what is surely one of the best equipped Sunday-school buildings west of the Rockies. It was dedicated free from debt and without the necessity of a collection at the dedication service. The people have made large sacrifices to do this, but the amounts of their individual contributions have been known to none outside the committee.

The dedication sermon was preached by Rev. W. H. G. Temple, D.D., pastor of the mother church, upon the theme, "Christianity Adapted to the Masses." The congratulations of the other Congregational churches were expressed by Rev. T. C. Wiswell of the University church. In connection with the dedication a Fellowship service was held in the afternoon, when the condition of "Congregational Work in and About Seattle" was thoroughly discussed. We are preparing to have something to show to the Pacific Coast Congregational Congress twelve months hence.

REV. EDW. LINCOLN SMITH.

Washington Letter.

By I. Learned.

The writer has recently made an extended trip to Northern Central Idaho and to a point about one hundred miles east of Lewiston, through one of the valleys of the Clearwater river up on to the Camas prairie and beyond, reaching an altitude of over three thousand feet. More than seventy miles of this journey is made on the line of the new Clearwater branch of the Northern Pacific Railway, and thence by stage and private conveyance.

This whole region is one of constant scenic beauty, opening up to the traveler from within fifteen or twenty miles of Lewiston continuing through valley and over the high plateaus until the mountain ranges of the Buffalo Hump group are reached. Idaho county is said to be three hundred miles long and must be one of the grandest counties of this new State. Its riches does not consist altogether in its mines, which are coming to be abundantly productive, but it will become more and more famous for its agricultural products. No more magnificent prairie lays out of doors anywhere than between these forks of the Clearwater and the great ranges of mountains which surround it. Not the smallest bush of sage brush is to be found on these tens of thousands of acres. Some bunch grass yet grows, but a large share of it is already growing the finest timothy grass, wheat and oats. Great herds of cattle are fed here every winter and hundreds of carloads of hay of the finest quality have been shipped to the coast cities for transportation to Manila and Alaska. A little village of two or three hundred people known as Mt. Idaho, is the county-seat of this county of wide areas, but outside of the business connected with the courts and their adjustments, it is of very little

importance. It is said to be twenty-seven years old, but from its earliest days until now there has never been any religious organization within its limits. These conditions can hardly be accounted other than from the entire lack of energy on the part of its inhabitants.

As a center of population and of commercial exchange, the little city of Grangeville, three miles north-westerly, is the chief place in the county having a population of about eighteen hundred and doing a business which but few towns of twice or three times its size can claim. It is surrounded by large and well-cultivated farms, most of which are well equipped with modern implements of that industry. A large share of the product of the neighboring mines is here disposed of. The Independent Congregational church, organized here a few months ago, with no leader outside of the laymen entering into it, appears to be prospering. It has rented a small hall, which is closely packed at all public services. It has a Sunday-school of nearly one hundred, and an Endeavor Society of forty or more. A site for a church, on which stands a dwelling of seven rooms, has been purchased, and measures will be soon taken for the erection of a comfortable edifice for public worship. They hope soon to have a pastor, but until then will depend upon such temporary or occasional supply as can be secured. We predict that this will be the leading church in all that region within less than three years if fairly encouraged through sympathy and fellowship from the denomination.

We regret to have to chronicle this week the sudden taking from us and the Kirkland church, of which he was pastor, of Rev. Joseph C. Young. Brother Young had for several weeks been suffering intermittently with severe pains in region of the heart, and upon consulting his physician only a few days previous to his decease was told that his malady was incurable. He had planned to preach to his people on Sabbath, May 26th, but early that morning the pain was so oppressive that the doctor was called in. As some further examination was about to be made, with the hope of finding some way of relief, at about nine o'clock he passed away in the physician's arms. He was sixty-three years of age. He came to Washington about four years ago from Brooklyn, N. Y., finding his first pastorate at Port Townsend, where he remained until about a year since, when called to Kirkland. He was a minister of fine mind and of large capabilities and was greatly beloved by his people. He leaves a wife and a stepdaughter at Kirkland, but others of his family reside in the East, whither the remains were taken after the funeral services at his church on the 28th, which were conducted by Rev. W. W. Scudder, Jr., several of the ministerial brethren of this city assisting.

Pilgrim church of this city dedicated their new and most excellently arranged Sunday-school house on the 29th of May. It has been erected at the cost of over \$8,000, and is a model building. The church was organized one year ago with a membership of forty-eight, and now numbers as many more, having ninety-six. The Sunday-school has an attendance of two hundred and other related agencies of the church have largely increased. It is now one of the most flourishing churches in all this growing city. Rev. Edward Lincoln Smith is its pastor and, under God, is largely responsible for these grand results.

Seattle, June 1st.

Every kindness done to others is a step nearer to the life of Christ.—Dean Stanley.

Inland Empire Letter.

By Iorwerth.

Sunday, June 9th, the baccalaureate sermon will be given at Whitman College by Rev. Edward Lincoln Smith of Seattle. In the evening Rev. B. S. Winchester of Portland will address the Christian societies. June 12th, at 10 a. m., Rev. Myron Eells will give an address on "The Whitman Controversy." The commencement exercises will be held that evening.

President Penrose delivered the commencement address before the graduating class of the Waitsburg high school last week, and also at the Washington State University, Seattle.

Professor O. A. Hauerbach delivered the commencement address to the graduating class of Colfax high school.

Professor W. D. Lyman delivered the Memorial Day oration at Walla Walla. The above items indicate that the members of the Whitman College Faculty are in demand. Several Congregational ministers in this region have been called for similar service. Rev. G. H. Newman preached the memorial sermon at a union service in Colfax. Rev. G. R. Wallace of Spokane delivered addresses at the commencement exercises of the Wilbur and Colville public schools. Rev. H. C. Mason of Pullman delivered the baccalaureate sermon for the Eastern Washington Normal School at Cheney, and Rev. C. R. Gale of Second church, Spokane, at the commencement of Eells Academy, Colville.

Rev. A. R. Johnson, Sunday-school missionary for Northern Idaho, has returned home to Spokane after spending almost two months in the Grangeville country. He reports the Grangeville church as making wholesome progress. The congregations are large. A lot centrally located has been purchased, with a seven-room house on it. They are only waiting developments before beginning to erect a church building. Mr. Johnson organized five Sunday-schools on his trip, and still there's more to follow.

Rev. Rosine M. Edwards, principal of Woodcock Academy, Ahtanum, Wash., preached recently to the Federated church of Sunnyside. The new church building is not quite completed, so they worship in the school-house. There were present Sunday morning 225, and 175 in the evening, with 190 in the Sunday-school. The Christian Endeavor Society is strong and flourishing. As would be expected, the congregational element is strong and prominent, and it will not be their fault if the federation fails. It is an evidence of their enterprise that those unable to attend service can hear the preaching by means of the 'phone.

Grandmother's Remedy.

"Girls don't have to do anything!" declared Bobby, as he sat down with a thump on the shoebox in grandmother's room. "Girls don't have to feed hens or fill the woodbox! I wish I was a girl, so I do!"

"Girls don't have to do anything!" exclaimed Grandma Stone, in surprise. "Well, well, well! You come with me a minute, Bobby, and we'll see if you are right."

Bobby followed grandmother into the sitting-room. But when they got there both were surprised, for, sitting in the big rocker, was Beth, her eyes full of tears.

"I wish I was a boy, same as Bobby!" she said, sorrowfully. "I'm tired as anything of dusting rooms. Boys don't have to dust or mend stockings or do anything! Oh, dear, dear, dear!" and Beth hid her curly head in the duster and sobbed.

"Well, I never did!" exclaimed grandmother. "Suppose you do Bobby's work today and he will do yours. I know that he will be delighted to change work with you."

But would you believe it! Grandma was mistaken, for Bobby shook his head.

"I'm going to feed the hens myself," he said.

Beth wiped her eyes in a hurry. "Girls never fill wood-boxes," she murmured.

Then they both laughed and stopped grumbling for that day. So, you see, grandmother's remedy was a wise one, after all.—Our Sunday Afternoon.

How Booker T. Washington Got to School.

(Extract from "Up From Slavery," an autobiography.)

In the fall of 1872 I determined to make an effort to get there, although, as I have stated, I had no definite idea of the direction in which Hampton was, or of what it would cost me to go there. I do not think that any one thoroughly sympathized with me in my ambition to go to Hampton, unless it was my mother, and she was troubled with a grave fear that I was starting out on a "wild-goose chase." At any rate, I got only a half-hearted consent from her that I might start. The small amount of money that I had earned had been consumed by my step-father and the remainder of the family, with the exception of a very few dollars, and so I had very little with which to buy clothes and pay my traveling expenses. My brother John helped me all he could, but of course that was not a great deal, for his work was in the coal mine, where he did not earn much, and most of what he did earn went in the direction of paying household expenses.

Perhaps the thing that touched and pleased me most in connection with my starting for Hampton was the interest that many of the older colored people took in the matter. They had spent the best days of their life in slavery, and hardly expected to live to see the time when they would see a member of their race leave home to attend a boarding school. Some of the older people would give me a nickel, others a quarter, or a handkerchief.

Finally the great day came and I started for Hampton. I had only a small, cheap satchel that contained what few articles of clothing I could get.

* * * * *

The cost of tuition was seventy dollars a year. This, of course, was wholly beyond my means to provide. If I had been compelled to pay the seventy dollars, in addition to providing for my board, I would have been compelled to leave the Hampton School. General Armstrong, however, very kindly got Mr. S. Griffiths Morgan, of New Bedford, Mass., to defray the cost of my tuition during the whole time I was at Hampton.

Sadler Sime was a droll character, and yet of a type by no means scarce in the rural districts of the north of Scotland. One morning when a neighbor entered his shop he was greeted with the following: "Man, Jeemie, I had an awfu' dream last nicht. I thoct I saw my wife fleein' awa' up to heaven wi' a great big pair o' weengs." "Ay, man, an' did ye no try to pu' her back?" "Na, na, I juist clappit my hands an' cried, 'Shoo! shoo!' I was feart she wad never hae anither chance of gettin' sae near in."—Dundee Journal.

You are born supernaturally through faith, by the grace of God, into the kingdom of righteousness; but you are born a little babe, that is all; and if you make any progress from that point on, it must be by work, by sacrifice, by the practice of Christian virtues, by benevolence, by self-denial, by resisting the adversary, by making valiant war for God and against sin; and on no other basis am I authorized in giving you a hope that you may come to manhood in Christ Jesus.—Bishop C. H. Fowler.

Our Boys and Girls.

The New Arrival.

They nuvver wuz a baby ist
Es smart es ours—naw, sir!
An' my paw—yes, an' my maw, thinks
A nufol lot uv her.

Sumbuddy foun' her, my paw sed,
In a ole holler tree;
An' they ist tho't they'd bring her home
Es companee fer me

Her teeth is all wored off—they are—
A-chewin' bark, paw sed;
An' they ain't hardly enny hair
A-tall upon her head.

She likes t' squall most enny time,
But when it's nite th' best;
Coz then nobuddy in th' house
Kin git a bit uv rest.

Unless she is a better gurl—
Nen you ist bet she'll see—
Coz she'll ist git put back into
Annuther holler tree.

—New Orleans Picayune.

How Toil Conquered Pride.

John Adams, the second President of the United States, used to relate the following anecdote:

"When I was a boy I used to study Latin grammar; but it was dull and I hated it. My father was anxious to send me to college, and therefore I studied the grammar until I could stand it no longer; and going to my father I told him that I did not like study and asked for some other employment.

"My father said: 'Well, John, if Latin grammar does not suit you try ditching—perhaps that will. My meadow yonder needs a ditch and you may put by Latin and try that.'

"This seemed a delightful change, and to the meadow I went. But soon I found ditching harder than Latin, and the first forenoon was the longest I ever experienced. That day I ate the bread of labor and was glad when night came on. That night I made some comparison between Latin grammar and ditching, but said not a word about it.

"I dug next forenoon and wanted to return to Latin at dinner; but it was humiliating and I could not do it. At night toil conquered pride; and though it was one of the severest trials I ever had in my life, I told father that if he chose I would go back to Latin grammar.

"He was glad of it, and if I have since gained any distinction, it has been owing to the two days' labor in that ditch.—Christian Standard.

A Baby to Give Away.

A boy of five or six years was made happy by the arrival of a baby sister. He had been the only child in the family, and being a good boy, had been humored till he was, perhaps, in some danger of being spoiled.

Before the little new sister was many weeks old, however, Master Fred began to feel that something was wrong. Father, mother and the servants were all the time talking about the baby. There was no mistake; Fred was no longer king.

The boy began to be unhappy. He remembered a placard which his father had put up on the front fence some months before, "Ashes to Give Away. Inquire Within."

Fred had taken great interest in this notice. He had inquired into its meaning, and he remembered now that

very soon afterward a man called and carted away the ashes. As he had been to the kindergarten, he could spell and print, after a fashion. So he managed to write the following sign, which his astonished father one day found posted on the front fence, as he came home to dinner:

"A BABY TO GIVE AWAY.
INQUIRE OF FRED."

—Christian Observer.

Queer Sayings of Little People.

A little girl of four years, having written a letter consisting simply of waving lines, asked her father to mail it. "What did you say?" asked papa. "I don't know," said Rosamond. "Why, you wrote it!" exclaimed papa. "Yes, but I did not read it," was the innocent reply.—Northwestern Christian Advocate.

For a little lady of two and a half years this will do. She had picked up a cane in the corner of the room and was playing with it—a plain stick bent at the corners. Papa asked, "What are you doing with the cane?" "It isn't a cane." "What is it, then?" "It's an umbrella without any clothes on it."—Northwestern Christian Advocate.

A teacher in civil government had told his pupils that once in ten years the State of Massachusetts takes a census. Little James, who is an attentive scholar, upon being called up to recite, said: "Once in every ten years Massachusetts comes to its senses."—New York Tribune.

Get Lord Byron's Sword

The sword carried by Lord Byron in the war for the independence of Greece has been forwarded to the Vermont Historical Society by the executors of the estate of Mrs. Henry W. King of Chicago. At the close of the memorable struggle for liberty the sword became the property of Colonel Jonathan Miller of Montpelier, Vermont. Colonel Miller fought in the war in the legion which Lord Byron had commanded. He bought it from a Captain Loukas, who received it from Lord Byron. The authenticity of the relic is amply attested and is indisputable. Colonel Miller's daughter, the late Mrs. Alpha Keith of Chicago, bequeathed by her will to the Vermont Historical Society the yataghan, or Turkish scimitar, which her father wielded in the Greek war, and left the Byron sword to her most intimate friend, Mrs. King, for her life, and to the Vermont Historical Society after her death.—Religious Telescope.

Improving the Opportunity.

My small nephew was ready to start on a long-promised week's visit to his grandfather's in the country. There was an exasperating delay in the appearance of the carriage to take us to the station. The young man worked off his impatience in various annoying ways for half an hour; then suddenly he was seen to kneel beside a chair in the corner and bury his face in his hands. After a few minutes his mother said:

"Well, Kenneth, what are you doing?"

"Just getting my prayers said up for while I'm going to be out at grandpa's. There's nothing to do here, and I expect to be pretty busy while I'm there."—E. F. R., in Harper's Magazine.

A Long Sentence.—Teacher: "How many of my scholars can remember the longest sentence they ever read?" Billy: "Please, mum, I can." Teacher: "What! Is there only one? Well, William, you can tell the rest of the scholars the longest sentence you ever read." Billy: "Imprisonment for life."—Christian Guardian.

The Home.

Believe It.

MRS ANNE H. WOODRUFF.

Now the God of hope fill you with all joy and peace in believing.
(Romans xv: 13.)

O turn to the Lord! He is waiting to bless,
Then yield to His tender control;
Thy sin tho' like scarlet fear not to confess,
He'll comfort thy sorrowful soul.
Believe it! Believe it!
Believe in His promise so true;
His word is a rock that will stand every shock,
Believe in His promise to you!
O turn to the Lord! He will wipe out the past,
And wash from thy soul every stain;
Who telleth the wretched their burden to cast
On Him and be happy again.
O trust in the Savior whatever betide,
And whisper thy wants in His ear;
Who saith He will with thee forever abide;
What reason, then, hast thou for fear?
O trust in the strength of his wonderful arm!
The Lord who is mighty to save;
Who saith He will set thee on high from alarm,
From death and the gloom of the grave!

A Literal Description.

A Methodist church has not far from three hundred members; it is beautifully located amidst an intelligent population, and on pleasant Sundays quite well attended. But seldom is the voice of any member under forty years of age heard in the weekly prayer-meeting, nor do more than three below that age take active interest in the church, and these are perhaps twenty-five or twenty-eight years of age. The young men of the congregation seldom attend the morning service, and not many of them attend the evening service. Even in the social assemblies and entertainments of the church the workers are generally women in middle life. Yet the community swarms with young people, many of whom are worthy of high admiration, seem to love and desire to know the truth, and to be willing to do right, but the church is not reaching them. Unless there be a speedy change that church is doomed to disintegration. Within fifteen, or at most twenty, years, the leaders and workers will be disqualified or dead. None are ready or becoming ready to take their places.

What is the matter? Life never brings forth the fruits of death. Death is decomposition, life is construction. Most of the people seem content while they find the pastor pleasant company, and not more than one pastor has appeared to have any burden on his heart. Yet no church where the pastor and the people are growing in grace, anxious for the wisdom that winneth souls, can be in such a state. Nor can a spiritual pastor and an unspiritual people long be on happy terms, nor a spiritual people long bear the incubus of a careless pastor, however popular he may be in the outside community.—Christian Advocate.

Working for Christ.

Paul was so intense, so eager, so unceasingly busy night and day bearing witness with tears, perpetually moving, unswayed by opposition and suffering, caring nothing for the judgment of men, fearing only the judg-

ment of him whom he served, impatient of trifling contentions and all pettiness, glorying in infirmities, and ready to be offered whenever the time of his departure should come. He was a lover of heroic things, and was sure that no king or emperor had greater glory than his, though he made tents with hardened hands and followed the Nazarene. Like him he was gentle "as a nurse," as he said, humble, tender, loving and lovable, with sympathies as wide as the world and as broad as the woes of men. How could such a man fail?

He had seen Christ. That was the great secret. He knew the Son of God. This was the way he told the story: "And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom I send thee, to open their eyes." They open eyes whose eyes are open. Paul saw and testified, and men received. He who sees Christ can show Christ. Come and see. Go and tell. These are the two terms of successful service.—Robert E. Speer, in *Christian Endeavor World*.

Don't Carry Your Business Home.

If men and women who are obliged to work hard during the day would only learn to drop their business when they leave the office, store or factory, and not carry it, with its attendant worry and anxiety, into the home, it would work a revolution in the American character. If business men and women and wage-earners of all kinds would lock up their business or occupations when they leave them in the evening and free their minds from all care concerning them until they open the doors the next morning, what a change would be wrought in the home atmosphere, in the mental, moral and physical well-being of the workers themselves!

There is nothing whatever to be gained and everything to be lost by perpetually thinking and planning about one's business out of office hours. It is a trite saying that the bow that is bent all the time loses its elasticity and tension. So the man who is everlastingly thinking of his business affairs soon loses his elasticity and buoyancy of spirit and becomes jaded and worn out before he has reached middle life. On the other hand, the man who leaves his business at the store or office in the evening, brings a fresh mind and a clear head to it the next morning, and, consequently, makes fewer mistakes and accomplishes much more than if he had dragged it into the home and made himself and everybody about him irritable and unhappy by his incessant worrying over his daily cares.—Selected.

The Best for Comparison.

When the exiles returned to Jerusalem, Darius issued a proclamation ordering "that which they have need of * * * let it be given them day by day without fail." And we have the promise of a greater than Darius, that God "will supply every need of ours, according to his riches in Christ Jesus." Surely, the new year can bring only new experiences of God's grace, new reasons for trusting his Word, new privileges in his service. Just what its days shall bring is not necessary to know. It can bring nothing which may not work together for our good. And though we not know the way in which we walk, we know that we—

"Cannot drift beyond His love and care."

—W. S. J., in *Evangelist*.

WHY DO WE HESITATE?

A strange reluctance comes over many when they try to talk about the soul and its relation to God. It is felt alike by the converted and the unconverted. Very often the gay young girl whose heart is running over with mirth and fun, and whose speech sparkles with wit and humor, has deep in her consciousness the feeling that she is unsatisfied—that she wants something better, purer and higher. She wishes that the Christian woman who is talking with her would ask her a question, would give her a hint, would lead the conversation to the subject of personal religion. The other has no thought of the kind. She even has a faint, undefinable dread that any effort on her part would be received coldly or be the subject of ridicule.

So the opportunity passes. The souls have been within speaking distance, but have failed to communicate with each other. Each goes on its way. The friend of Christ who might have won a soul to him has been silent, ashamed, afraid. What wonder if to that faithless friend there comes the sad experience that the Beloved has withdrawn himself and is gone; that, seeking the Spirit, it finds him not, and calling, there comes no answer. Can there be perfect serenity and the full sense of communion with God to one who refuses or neglects so important a duty?—Margaret E. Sangster.

CULLINGS.

Unless you live in Christ, you are dead to good.—Rowland Hill.

We can do more good by being good than in any other way.—Rowland Hill.

God does not do for his children what they can do for themselves and each other.

The rest of soul which Jesus offers to give is for none except those who take his yoke upon them.

It is well to distrust the value of any associations that lessen your relish for the exercises of religion.

The man who has established a reputation for meaning just what he says has already won a great fortune.

The failure to be grateful for services rendered you shows that at heart you are a very poor and mean sort of creature.

A true friend is one who does not waste breath in protesting his

Light, Sweet Wholesome Bread

Delicious Pastry

are
more
easily,
speedily,
certainly
made
with

ROYAL BAKING POWDER

Its great usefulness and superiority have made the Royal Baking Powder one of the most popular of household articles, and it is declared by expert cooks indispensable in the preparation of the finest and most wholesome food.

The "Royal Baker and Pastry Cook"—containing over 800 most practical and valuable cooking receipts—free to every patron. Send postal card with your full address.

There are cheap baking powders, made from alum, but they are exceedingly harmful to health. Their astringent and cauterizing qualities add a dangerous element to food.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

readiness to serve, but who is always on hand when there is need of him.

The graduate who thinks that the mere fact of his having a degree is going to count anything in his favor will have a very rude awakening.

God accounts not himself served at all if he be not always served. It is not enough to begin our course well unless it be crowned with perseverance.—Seeker.

There is no right without a parallel duty, no liberty without the supremacy of the law, no high destiny without earnest perseverance, no greatness without self-denial.—Lieber.

Whoever may discern true ends here shall grow pure enough to love them, brave enough to strive for them, and strong enough to reach them, though the roads be rough.—Browning.

It is Christ only, who is the righteousness of God to man, and man to God. We are so far from paying the utmost farthing that to the utmost we have not a farthing to pay. The man will be a miserable spectacle.

"I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." What a ripple of divine music! Let it flow on, carrying joy and hope and peace to drooping flowers by the edge of life's stream.—Macduff.



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Achilles was invulnerable in every part of the body save his heel. The myth runs that he was rendered invulnerable by being dipped in the river Styx in infancy, the heel by which he was held being the only part not submerged and therefore retaining its mortal weakness.

Everyone has some weak spot in his physical organism, and that weak spot is the invariable attacking point of disease. No man is stronger than that weakest spot in him. We see great robust looking men go down like ninepins, at a touch of disease, and wonder at it. It is simply the wound in the weak spot, the vulnerable heel of Achilles.

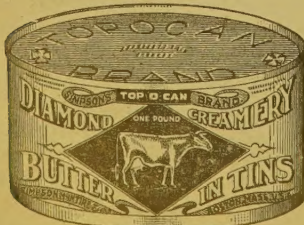
It is the office of Dr. Pierce's Golden Medical Discovery to build up the weak places, to strengthen the weak organs of the body. It does this on Nature's own plan of nourishment. Proper food properly assimilated makes a weak man strong. But the man is only an aggregation of parts, so that the strong man means strength of all parts, heart, lungs, liver, nerves, etc. "Golden Medical Discovery" puts into Nature's hands the material by which the stomach is strengthened, the blood purified, the nerves nourished, the lungs vitalized. It makes the weak strong and the sick well. It contains no alcohol or other intoxicant.

Mr. R. J. McKnight, of Cades, Williamsburg Co., S. C., writes: "I had been troubled with rheumatism for twelve years, so bad at times I could not leave my bed. I was badly crippled. Tried many doctors and two of them gave me up to die. None of them did me much good. The pains in my back, hips and legs (and at times in my head), would nearly kill me. My appetite was very bad. I took five bottles of the 'Golden Medical Discovery' and four vials of 'Pellets,' and to-day my health is good."

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MISPLACED PREACHING.

It is but too probable that the most conspicuous element of weakness in the preaching of the present day is found in the absence of the prophetic element. Men are often seen in the pulpit who have no idea of a call from God, and who do not dream of such a thing as being sent with a message which they are to deliver with all fidelity. A supposed successor of Elijah is seen in the pulpit at the hour of service reading a criticism on one of the poets; another discourses on sociology, without understanding more than the alphabet of his subject; a third dabbles in politics; a fourth reads a dry essay on some speculative topic; a fifth expounds with elaborate proofs some Scriptural doctrine concerning which no one of his hearers entertains any doubt; a sixth repeats a series of moral platitudes, while others try to imitate the arts of rhetoricians, actors, or even buffoons. Comparatively few speak with the voice or moral tone of an anointed prophet. Instead of inspiring public opinion, they follow it. In times of public excitement it is sometimes humiliating to see how eagerly the occupants of many pulpits seem to compete for favor by following where they ought to lead, and applauding when applause is cheap or possibly wrong. The feeble and often foolish topics which are sometimes found among the

pulpit notices in Saturday evening papers are humiliating, if not positively wicked. Even the false prophets of Israel could hardly have been expected so far as to forget their profession or their personal dignity as to condescend to some of the expedients to which some modern preachers resort in the desperate hope of securing a deceptive and worthless popularity. No man is worthy of the name of preacher who does not select his pulpit themes under what he believes to be the guidance of the Holy Spirit; and men who are led by such conviction will never forget what is due to their own personal dignity, to say nothing of the reverence due to such a ministry.—Bishop Thoburn.

Why, in the parable, was the man with the one talent so severely condemned? What had he done? Nothing! Perhaps he reasoned thus: "Only one talent, and it makes no difference whether I use it or not. The Master is rich and does not need it; he is on a long journey and may not return; if he does he may never call me to account, but should he do so some excuse will be ready." The Master came, the servant was called to account, his excuse rejected, and he was condemned. And the solemn teaching and warning of the parable may be summed up in a single brief sentence. Nonuse of a talent is misuse.

It is one of the fine sayings of Dr. South that "though idleness be a sin which the devil loves to tempt men to, yet he is never guilty of it himself."

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